Progress Report of the Archæological Survey of India Western Circle

ARCHÆOLOGY



Government of Bombay
General Department

For the year ending 31st March, 1920

CALCUTTA.
Printed at the Baptist Mission Press.
1921.

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PART I

LIST OF ILLUSTRATIONS.

Dhrangadra State was visited in order to photograph certain Sati stones required for the Director-General of Archæology in India. Seriska near Alwar was also visited during this month at the request of the Alwar Durbar in order to inspect the supposed Samadhi of Maharaja Bhartrihari.

Monsoon Tour.

5. The stay at headquarters was cut short by the sudden increase in the conservation work of this Presidency which is described in detail in paragraphs 36–66 below. In the absence of the Assistant Superintendent the entire burden fell on my shoulders and I had to begin touring in the third week of June. During the monsoon repeated visits were paid to Sholapur and Bijapur. At Bijapur the majority of monuments were being cleaned of their century old accumulation of cactus and debris. The temple discovered under the fort wall at Sholapur was being excavated directly under my supervision. In addition to these places Hubli, Dambal, Unkal and Ranebennur in the Dharwar District; Ahmedabad, Dholka, Prantij, Ranpur, Viramgam, and Sarkhez in the Ahmedabad District; Tatta, Khudabad, Hyderabad and Rohri in Sind; Elephanta in the Kolaba District and the State of Cambay were visited during the monsoon. In Sind I visited Hyderabad, and Rohri with the Archæological Chemist in India, who was deputed by the Director-General of Archæology in India to study the effect of alkaloids, locally known as *Kalar*, on ancient monuments. In the last week of October I was deputed by the Government to Khandagiri in Orissa to help Mr. K. P. Jayaswal, M.A., Bar.-at-Law, then Honorary Secretary of the Bihar and Orissa Research Society, in copying the Hathigumpha Inscription of Kharavela which I had copied several times previously.

Winter Tour.

6. November was spent partly at headquarters in supervising the excavation of debris from Shanivar Vada, the ancient seat of the Peshvas (*vide* Part IV, paras 1–21) and partly in visiting Junagadh, where a new Kshatrapa inscription had come to light (*vide* Part II, paras 1–2), Sholapur where a temple of Śiva of the 11th or 12th Century A.D. has been excavated (*vide* Part IV, paras 34–41), and Dighi in East Khandesh and Bijapur. The first week of December was spent in visiting Cambay for the survey of Muhammadan Inscriptions and Tarapur in the same state. The remainder of the month was spent in visiting Bayana, where the remains of a 10th century temple of Vishnu were found in a Masjid (*vide* Part IV, paras 151–155) and in visiting a number of places in Sind. The last two days of December and a part of the first week of January were spent in visiting Banavasi in the Kanara District.

Nagod State.

7. The remainder of the touring season was spent in exploring the antiquities of the Nagod State in Central India and a portion of the territories of His Highness the Maharaja Holkar. In Nagod the antiquities of which have never been thoroughly examined by a trained Archæologist according to the Imperial Gazetteer of India,[1] two new temples of the Gupta period were discovered in localities visited by Sir Alexander Cunningham fifty years ago, but which he did not notice and a number of remains of temples of the same period with a large collection of sculptures. Uchahra, Bhumara, Pataini Devi, Lal Pahar, Shankargarh and Khoh were inspected in this State. In Indore the northernmost districts of ancient Malava, now comprised in Rampura-Bhanpura and Garoth Districts of the dominions of His Highness the Maharaja Holkar, were thoroughly explored and numerous ancient monuments brought to light. Garoth, Poladangar, Bolia, Kothadi, Dudakhedi, Pura Gilana, Bhanpura, Kohala, Nawali, Takhaji, Hinglajgadh, Sundhara, Kethuli, Maudi, Kukdeswar, Dhundhere, Rampura, Manasa, Kanjarda, Antri and Tharod in the Garoth District, Jharda and Makla and the Mehidpur District and Depalpur in the Indore District were visited. In passing through a portion of the Jaora State when on my way to Tharod I examined the antiquities at Vaikheda. In addition to these I visited Ahmadnagar, Tisgaon, Pathardi, and Chandgaon in the Ahmadna-

Indore State.

gar District, Champaner and Pavagadh in the Panch Mahals District, the Pandu Lena Caves in the Nasik District, Rupbas in the Bharatpur State and Dabhaura and Charkhari in Central India.

Summary of Work

8 Altogether 230 days were spent on tour, out of which 158 days were devoted to the Bombay Presidency, 41 days to Central India and 31 days to Rajputana. Altogether 18 drawings were taken in hand and 3 were completed. 269 negatives were taken and 165 inscriptions copied 6 conservation notes were printed and issued, while 8 were in the press at the end of the year.

Assist Supdt 's work

9 Dr V. S. Sukthankar, the Officiating Assistant Superintendent, did not tour during the year under review.

III.—PUBLICATION

10. During the year under review the Annual Progress Report of this circle for the year ending with 31st March, 1919, was published I contributed the following articles to the Journals noted against them —

(i)	Three Kshatrapa Inscriptions in the Rajkot Museum (edited jointly with Dr V S Sukthankar).	Epigraphia Indica
(ii)	Four Andhau Inscriptions of Rudradāman	,,
(iii)	A seal of King Bhāskaravarman of Prāgjyotisha found at Nālanda	Journal of the Bihar and Orissa Research Society
(iv)	A note on the Statues of Śaiśunāka Emperors in the Calcutta Museum	,,

11 Before proceeding on leave Dr V S Sukthankar contributed an article on the Maluha Tongi Inscription of the Vākātaka King Prthivishena to the Epigraphia Indica

IV —MUSEUMS.

Poona Museum

12 During the year under review a complete list of coins belonging to the Poona Museum were prepared by Messrs Khair-ul-Anam and G V Acharya, Assistant Curators of the Prince of Wales Museum, Bombay This list is a separate one and includes only such coins as were in the cabinet before the 31st August, 1917. Coins added to the Poona Museum subsequently are being entered in a separate register of coins maintained from the 6th of August, 1917 A list of specimens acquired by the Poona Museum will be found in Appendix F.

Prince of Wales Museum of Western India

Establishment

13 The Trustees of the Prince of Wales Museum met frequently during the year and a large amount of business was transacted during the year In addition to the Assistant Curators for the Archæological Section, the Trustees sanctioned the appointment of a modeller on Rs 75 and a collector of specimens on Rs 40 The current work of this section of the Museum was divided into two different parts and placed in charge of the Assistant Curators. Mr. G V Acharya was placed in charge of the non-Muhammadan Section and was engaged in preparing a list of antiquities stored in the godowns In addition to this Mr. Acharya prepared lists of coins belonging to the Prince of Wales Museum which were purchased before August 1917, or where such lists already existed, he checked them according to the coins in each packet

Work of the Assistant Curators

All non-Muhammadan coins purchased during the year were also examined and registered by him. Mr. Anam was in charge of the Muhammadan Section and was engaged in preparing a list of Muhammadan coins [illegible] ing to the Poona Museum as well as deciphering and registering [illegible]

14. As the Museum building was occupied by the War Hospital for the greater part of the year the Trustees decided to spend a large part of their annual income in purchasing specimens. The collection of coins belonging to the late Dr. Gerson da Cunha, the famous antiquarian of Bombay, was purchased for Rs. 8,000 and the collection of Major Whittell of the Indian Army was purchased for Rs. 1,000. In addition to these a very large number of Indian coins were added to cabinet during the year, the details of which will be found in appendix F. Mr. Khair-ul-Anam is an adept in Semitic palæography and in fact his knowledge of that cramped kufic type of alphabet used on the coins of the Ummaiyad and Abbaside Khalifs proved to be unrivalled in India. Altogether 3207 coins were purchased during the year out of which 245 were non-Muhammadan and 2962 Muhammadan. With these additions the Prince of Wales Museum may now claim to possess one of finest collection of coins in India.

Collection of late Dr. Gerson da Cunha.

15. The question of the appointment of a Curator for the Bijapur Museum is still under the consideration of the Government of Bombay and therefore the Peon still continues to be the custodian of their collection. Six show cases were purchased with the money provided for this purpose by the Director-General of Archæology in India in 1918. The railway freight and other incidental charges of bringing these show cases to Bijapur were paid from the Museum grant and the Committee applied for a special grant of Rs. 1,000 to meet this charge and other sundry charges which was sanctioned by Government in March.

Bijapur Museum.

Furniture.

16. This Museum is acquiring fresh and valuable specimens very fast and the Committee found that the six show cases purchased in 1918, are quite inadequate for the display of their collection. At my suggestion the Government were pleased to sanction a special grant of Rs. 8,600 for the purchase of furniture for this Museum.

Special grant.

17. The Director-General of Archæology in India intended to visit the principal states in Kathiawad, but as he was obliged to give up his intention late in the touring season the work fell on me. The Archælogical Sections of the Watson Museum at Rajkot, the Barton Museum at the Bhavnagar, the Bahadur Khanji Museum at Junagadh, and the Museum in Bhuj were inspected and notes embodying suggestions for the improvement of the first three were forwarded to the respective Durbars through the Government. The Museum at Rajkot is maintained jointly by the Kathiawad States, and is the biggest institution of its kind in this Peninsula. It is housed in one wing of a building which contains the Durbar Hall of the Agent to the Governor and Public Library and where there is very little room for further expansion of the Museum. The chief wants of the Watson Museum at Rajkot are:—(*a*) Classification and separation of specimens of different sections, e.g. Archæology, Zoology, Ethnology, Industry, Art and Geology; (*b*) Classification and arrangement of coins; (*c*) Provision for show cases in certain sections; and (*d*) preparation of a catalogue.

Watson Museum, Rajkot.

18. The Barton Museum at Bhavnagar contains a small collection of images and sculptures which are lying scattered in different regions of the Public Library. They ought to be placed in one room and arranged in some order. There is a valuable collection of inscribed copper plates in this Museum which are displayed in a show case. A list of these copper plates would be very useful to students of Indian Epigraphy. The Museum possessed a number of coins which also can be classified and arranged with advantage.

Barton Museum, Bhavnagar.

19. The Bahadur Khanji Museum at Junagadh possesses two Kshatrapa inscriptions found in the Uparkot Citadel and numerous other records of the Chaulukyan Kings of Gujrat. There is also a small but important collection of inscribed copperplates of the Kings of Valabhi and others among

Bahadur Khanji Museum, Junagadh.

which are the famous Una grants of the Pratīhāra Emperor Mahendrapāla of Kanauj which were edited by the late Prof Franz Kielhorn of Gottingen. The exhibits in this Museum are mixed up and classification and arrangement seems to be the crying needs of this institution. A number of sculptures including portions of the drum of the famous Boria or Lakha Medhi Stūpa are lying outside in the open air and these may with advantage be taken inside and arranged in one of the verandas of the building along with other Archæological specimens

Bhuj Museum.

20. The only Archæological specimens in the Museum at Bhuj in Cutch are six inscribed specimens found at Andhau near Khavda Four of these are records of the Śaka year (?) 52 of the reign of Rudradāman, the famous Mahākshatrapa who is better known to us from the Junagadh Rock Inscription The fifth stone bears a record of the Śaka year 113 of the reign of the Mahākshatrapa Rudrasiṁha, son of Rudradāman and the sixth is a fragmentary record of the 5th or the 6th century A D These inscriptions have been placed on wooden trestles and kept under the staircase of the Museum As there are no other Archæological specimens in this Museum it would perhaps be difficult to form a separate Archaeological Section for this Museum, but the Andhau inscriptions are important records and they ought to be kept inside one of the galleries

Rajputana Musuem, Ajmir

21 The door and windows of the coin room in the Rajputana Museum, Ajmir, were provided with iron bars and the coin-cabinets purchased in 1918–1919 were arranged in this room. On account of the prolonged absence of the Assistant Superintendent in this circle it was not possible for me to stay at Ajmir for any length of time in order to arrange the coins of the Museum in the cabinets, but I intend to do so as soon as some one is appointed to fill up the vacancy caused by the absence of Dr Sukthankar

Indian Paintings of the Rajput School

22 At my suggestion the Executive Committee of the Museum approached the Government of India for a grant in aid of Rs 1,000 for the purchase of Paintings of the ... n are not represented in the C ... grant in aid was sanctioned at ... of Archæology, only a portion of the grant was utilised A number of paintings were purchased by Rai Gaurishankar Hirachand Ojha Bahadur, the Superintendent of the Rajputana Museum, with approval of the Director-General of Archæology in India

23. A list of acquisitions to the different museum in this circle will be found in Appendix F

V.—ORIGINAL RESEARCH.

Purneah Hoard.

24 The examination of the Punchmarked coins from the Purneah district in Bihar and Orissa were completed during the year, but the report on these coins and my article on them could not be completed on account of a temporary defect in my eye-sight for which I was compelled to give up numismatic work for about six months

Khandagiri and Nanaghat Inscriptions

25 At the time of ... I ... comparing the letters of this inscription with those of ... the Queen Nāyanika, the widow of the ... find out the difference of forms of the ... s This comparison was not completed during the year under review.

VI.—EPIGRAPHY.

26. A number of interesting records were discovered ... Short abstracts of the contents of these and such other ... I found time to do will be found in Part ...

Junagadh Inscription of Jivadaman I.

27. The most important discovery of the year is a fragmentary inscription of the Scythian Kshatrapa Jīvadāman I found in the Uparkot fort at Junagadh. The inscription is in a mutilated state but there is no doubt about the fact that it is a record of Jīvadāman I, who was known to us up to this date from his coins only.

The Da Cunha Copperplates

28. The Da Cunha collection of copperplates, which were purchased by the Trustees of the Prince of Wales' Museum during year under review, contained six different sets of copperplates out of which four are entirely new and unpublished. These new records are: (1) a grant of Śilāditya I of Valabhi dated G.E. 290-609 A.D.; (2) a grant of Chaulukya Bhīma I of Gujrat dated V.E. 1083-1026 A.D.; (3) a grant of a hitherto unknown Prince of the Śilāhāra dynasty of Konkan named Chchhadvaideva, and (4) a grant of Harihara II of Vijayanagara dated Śaka 1313.

Muhammadan inscriptions.

29. Seventy-eight new Muhammadan inscriptions were discovered during the year. This is the result of a week's stay at Ahmedabad and Tatta and two days at Cambay and Sholapur respectively. Practically no work has been done in this Presidency about Muhammadan inscriptions and numerous inscriptions are lying scattered all over the circle the very existence of which is unknown to scholars and students of Indian History. The oldest inscriptions come from Cambay which is one of the earliest strongholds of the Sultans of Delhi in Western India. In Sindh the great necropolis on the Makli hills near Tatta yielded a goodly crop of unknown records which are very valuable for the history of that province. We came across a number of tombs of the Tarkhan and Arghun dynasties of Sindh. The tombs of the Samma dynasty yielded some additional information about Mongol raids into India in the fifteenth century A.D. The details of these records will be found in Part II b.

Cambay

Tatta.

VII.—EXCAVATION.

30. Excavations of ancient sites were postponed throughout the year in this circle according to Government order No. 4376 General Department, dated 26th June, 1918.

VIII.—NUMISMATICS.

Bombay Presidency.

31. In addition to my duties I continued to examine finds of coins in the Bombay Presidency and Bihar and Orissa throughout the year. The following cases of Treasure Trove were sent to me for examination by the Bombay Branch of the Royal Asiatic Society :—

(1) 589 Silver Gadhaiya coins sent by the Mamlatdar of Dholka in the Ahmedabad district.

(2) 257 Silver Mughal, Durrani and Persian coins and 347 illegible copper coins of the early Khalifas found in the Nawbabshah district.

(3) 101 Silver coins of Akbar I of Delhi and Ahmad I and Muzaffar III of Gujarat found at Champaner in the Panchmahal district.

Bihar and Orissa.

32. The following finds of coins were sent to me for examination by the Government of Bihar and Orissa :—

(1) 18 Gold coins of the latter Kushan Kings found in the Gaya district.

(2) 47 Silver Mughal coins from the Champaran district.

The examination of Indian coins in the cabinet of the Bombay Branch of the Royal Asiatic Society were continued throughout the year but on account of the absence of an Assistant, I could not devote as much time to this work as it deserves.

Adilshahi Coins

33. The Adilshahi copper coins purchased by Mr. Cousens were distributed to the following institutions —

1.	Archæological Museum, Poona	9
2.	Indian Museum, Calcutta	9
3	Delhi Museum	8
4	Madras Museum ..	9
5	Provincial Museum, Lucknow	9
6	Central Museum, Nagpur	8
7	Patna Museum ..	8
8	Public Library, Shillong	8
9	Peshawar Museum	8
10.	McMahon Museum, Quetta	8
11	Rajputana Museum, Ajmer	7
12	Phayre Museum, Rangoon	6
13	Dacca Museum	6
14	Asiatic Society of Bengal	6
15	Bombay Branch of the Royal Asiatic Society	6
16	Fitzwilliam Museum, Cambridge	6

34 By memorandum No 2709 General Department, dated 12th March, 1920, the Government were pleased to sanction the distribution of the remaining Adilshahi Coins of this collection to the Native States mentioned in the list accompanying Government Resolution No 5525 P D, dated 29th April, 1914.

IX.—PROTECTED MONUMENTS.

35 Thirty-one monuments were declared protected in this Presidency out of which five are situated in the Bijapur district, and eighteen at Tatta *in the Karachi district A detailed statement will be found in Appendix G.* The Collector of Ahmedabad entered into agreements with the owners or Trustees of three monuments in the district The majority of ancient monuments in Ahmedabad City in the possession of private persons or corporations and as they have been repaired in the past before agreements were demanded they are one and all unwilling to enter into agreements according to the terms stated in the printed forms Mr Chatfield, the Collector of Ahmedabad, reported that many of these private owners or Trustees object to the first term, viz the appointment of the Commissioner of the Division as the guardian The case was referred to the Director-General of Archæology in India who approved of Mr Chatfield's suggestions regarding the omission of this clause wherever necessary

X.—CONSERVATION.

A. Bombay Presidency.

State of Conservation work before 1918

36 With the beginning of the financial year under review, a new era began in the history of Conservation of ancient monuments in this province The Bombay Presidency most probably possesses more ancient monuments than any other province of India and her monuments range in point of date from the inscriptions of Aśoka to the tombs of the factors of the English East India Company or the Mirs of Sindh of the Talpur Family Yet the annual expenditure on the Conservation of ancient monuments in the Presidency hardly exceeded thirty thousand rupees during the last decade out of which about two-fifths had to be set apart for current or annual repairs and maintenance Consequently my predecessors were never in a position to attempt conservation work on a large scale and had to remain content with preventing the total collapse of the larger and more important monuments Some of these even, such as the Golgumbaz at Bijapur, were surrounded by unsightly heaps of debris and a forest of cactus, while the Masjid attached to it was converted into a traveller's bungalow. As a result of Lord Curzon's visit to the historic city the traveller's bungalow was removed and funds were provided for the restoration of a portion of the massive cornice which is one of the chief attractions of the exterior of this unique tomb The rest of it was allowed to disappear gradually and my predecessors had to content themselves with putting up a notice board to

warn off visitors so that they may not be hurt by pieces of the Chhajja which were continually falling from above. In many cases conservation notes drawn up for the guidance of the Public Works Department had remained shelved for decades and though estimates have been framed and sanctioned, no funds could be allotted for years and in the long run the monument collapsed before it could be repaired. It is true that the grant for conservation was raised to Rs. 50,000 in 1918-1919, but so many estimates were outstanding and so many monuments were on the verge of collapse that a much larger grant was needed to save them from total ruin. When this state of affairs was brought to notice of His Excellency Sir George Lloyd,

Increased grant.

the present Governor of Bombay, he was pleased to double the Local Government's grant for the conservation of ancient monumeuts in the Presidency. This increased grant will enable us to conserve exactly double the number of monuments that have been treated in a similar manner during the last quarter of a century. In addition to this grant, a sum of rupees 18,500 was received as grant in aid from Imperial funds for the conservation of ancient monuments in this Presidency which was divided between Champaner (Rs. 5,000) Elephanta, (Rs. 6,000) Poona, (Rs. 5,000) and Sarnal, (Rs. 2,500).

Special grants, Bijapur.

37. Most of the important monuments in Bijapur were inspected by His Excellency the Governor in July 1919, and the special grant of Rs. 50,000 sanctioned for famine relief as well as conservation work last year (*vide* para. 47 of the last year's report, p. 7), which could not be utilized by the Executive Engineer, was made available during the current year. In accordance with His Excellency's wish this amount was set apart for the removal of prickly pear and clearance of debris from the surroundings of ancient monuments in Bijapur.

Shanivara Vada.

38. In addition to the sum of rupees five thousand sanctioned by the Government of India for the excavation and removal of debris from the Śanivāra Vādā, the ancient seat of the Peshwas, His Excellency the Governor in Council was pleased to sanction an extra grant of rupees one thousand for this purpose by re-appropriation.

Expenditure on Conservation.

39. During the year under review Rs. 1,34,688 was spent in the conservation of ancient monuments in this Presidency out of which Rs. 1,15,997 was spent on special repairs and original works and Rs. 18,691 in current or non-recurring repairs, the details of expenditure will be found in appendix X.

Bijapur.

40. The largest amount of work was done at Bijapur where Rs. 45,388 were spent on special repairs and original works. The tomb of Sultan Muhammad Adil Shah better known as the Gol-gumbaz or the Boli-gumbaz, is one of the most important monuments in India and is no doubt one of the largest domed chambers in the world. This tomb stands on a platform which also bears on it a lofty Masjid to the west of the tomb and was surrounded by a row of arches, portions only of which still remain standing.

Golgumbaz.

41. After the fall of the Adilshahi dynasty in 1686 A.D. no body had taken care of this great Mausoleum or the area surrounding it. During Mughal and Maratha rules the surrounding area was occupied and built over while a portion of it was used as a cemetery. The buildings erected in this area were mostly of stone and mud and had perished by the time the British had come to possess Bijapur. These buildings, had left unsightly heaps of debris of various sizes covered over with thorny scrub and prickly pear. No serious attempt appears to have been made by any of my predecessors to remove these heaps of debris or to clear the thorny growth which prevented people from going round the monument. It appears now that a couple of decades ago it was not considered necessary to conserve the entire ancient area of this monument as one of my predecessors had actually approved of the conversion of several of the arches built along the old compound wall into a red tiled monstrosity for use as an infectious diseases hospital by the local

Municipality A totally unnecessary road had been constructed in front of the Naqqarakhana, inside the area enclosed by the arches of the Musafirkhana and the Hafizkhana, while no attempt had been made to enclose the building by a compound wall or to renew the old one Consequently it was no uncommon sight to see a herd of buffaloes grazing on the platform of the Golgumbaz or to see a few goats curled up in repose on the very platform of the sarcophagus During the year under review the special grant, mentioned in para. 37 above, enabled us to undo the effect of the neglect of the preceeding half a century The accumulated growth of thorns and prickly pear was cleared away and the heaps of debris and mud removed from the interior of the ancient compound The interior of the *compound, with the exception of a certain area containing old mud and* stone as well as masonry tombs was made level With the kind permission of the Director-General of Archaeology in India a new compound wall enclosing the entire area to be kept as an open site around this monument was begun but the work could not be completed on account of the scarcity of skilled labour in Bijapur The work that was done in Bijapur during the year under review was super-excellent and Mr M T Adalja, the Executive Engineer of the district deserves the thanks of all lovers of ancient monuments for his unflinching attention to these works

New Compound wall

42 By Resolution, No 5131 Revenue Department dated 29th May, 1913, the Government were pleased to sanction the reservation of certain plots of of land around the ancient monuments of Bijapur The scheme had been drawn up by Mr Williams, then Executive Engineer of this district with the approval of the Director-General of Archaeology and afterwards sanctioned by Government The principal idea underlying this scheme was to prevent the erection of hideous modern buildings in the neighbourhood of ancient monuments The area to be kept as an open site around the Golgumbaz was marked out and boundary pillars were built in 1916 In 1918, Mr J K N Kabraji then Collector of Bijapur moved the Government for permission to alienate a portion of this area for the erection of residential buildings of an approved type In spite of very strong protests of this department, the Collector's proposal having obtained the approval of the Commissioner, Southern Division, were sanctioned by Government (vide Government Resolution No 693 Revenue Department dated 22nd January, 1919) The erection of buildings in this area would have made it impossible for any body to lay out the open site around the Golgumbaz in a fitting manner at any time Moreover the site was so near to the Naqqarakhana that the presence of any modern building, however desirable they may have been, from the standpoint of the modern architect, would have been very incongruous with the surroundings An appeal was therefore preferred to Government by this Department and on this occasion His Excellency Sir George Lloyd's strong sympathy for the ancient historical monuments of this country was once more manifest His Excellency was pleased to examine the case thoroughly and inspected all parts of the wide area involved in this question personally Finally the project of building on any portion of the open site around the Golgumbaz was abandoned (vide Government Resolution No. 10551 Revenue Department, dated 8th October, 1919)

Open site around Golgumbaz

43 The entire area of the open site is being roughly levelled in accordance with His Excellency's wishes and if funds are forthcoming in the next financial year, this area will be turned into a simple garden and the Golgumbaz will have a proper setting like the Taj at Agra or the Qutb at Delhi, a thing which it ought to have had years ago.

44 The tomb of Sultan Ibrahim Adil Shah II popularly known as the Ibrahim Rauza lies outside the city walls of Bijapur close to the deserted city of Nawraspur. Originally its grounds were laid out as a beautiful garden, traces of which were visible during the earlier years of British occupation During the last half of the nineteenth century the area surrounding this tomb was repeatedly flooded by the water of a *Nala* which now flows in front of it and

Ibrahim Rauza

the silt deposited by the flood-water had raised the level of the area inside the walls by several feet. On partial excavation footpaths with chisel-dressed-stone edging were discovered in all directions. These footpaths have projecting stones at regular intervals with holes in their centres on both sides, for the reception of poles of canopies which were no doubt erected on days of the Urs. No further work in this area could be done during the year because the water of this *Nala* will have to be diverted to another channel before the excavation of silt; as otherwise the area would once more be flooded during the next monsoon. The uncultivated area between the *Nala* and the Municipal road is also being acquired so that the open site may be laid out in a befitting manner.

45. The compound of the Jod Gumbaz had the same motley collection of heaps of debris, stone and mud denoting the sites of decayed buildings. It had been cleaned of thorns and prickly pear during the previous year but the mounds remained. During the year under review the entire area was denuded of these unsightly heaps and made roughly level. The soil excavated from the compound has been heaped up against the new compound wall and would come in very handy for improving the open site around the Golgumbaz where the soil is rather poor.

Jod Gumbaz.

46. The Jumma Masjid of Bijapur stands in a very thickly populated area and is surrounded on all sides by all sorts of buildings in varying degrees of decay. A small area has been marked out for being kept open according to Government Resolution No. 5131 Revenue Department dated 29th March, 1913, but no effort seems to have been made for the acquisition of any portion of it as yet. All stones and rubbish were excavated and removed from the court-yard which was laid out as a simple garden consisting of lawns intersected by footpaths covered with Murum. The tank for ablutions in the centre of the quadrangle had become choked and was cleared. A second tank was found on a lower level in front of the main gateway, into which the dirty water from the first tank was allowed to escape periodically. This lower tank was filled up to brim with stone and rubbish. The Government were pleased to sanction the fitting of a water tap in this tank and the lower tank and channel cleared up. The fitting of a hydrant in the tank in the centre of the quadrangle though very much out of keeping with the surroundings, could not be helped. The Jumma Masjid is still used for prayers by the local Muhammadans and as the conduit by which it was supplied with water in the days of the Adilshahi Sultans had become choked, there was no other way to meet the want of the local Muhammadans but to put a hydrant as near to its bottom as possible. A portion of the string course of the plinth on the south side had been hidden by the accumulation of soil during the last two or three centuries. This portion was excavated and exposed to view.

Jumma Masjid.

47. Among other ancient monuments the following buildings were cleared of debris and prickly pear:—

(1) Mihtar-i-Mahal.
(2) Tomb of Ali Adil Shah I (Ali Roza I).
(3) Aurangzeb's wife's tomb.
(4) Haji Hasan's tomb.
(5) Shah Nawaz Khan's tomb.
(6) Asar Mahal.
(7) Batulla Khan's tomb.
(8) Mustafa Khan's tomb.
(9) Ali Shahid Pir's Masjid.
(10) Arq Qila Gateway.
(11) Yusuf's Jami Masjid.
(12) Small Masjid near the Deccani Idgah.
(13) Nari Mahal, Torvi.
(14) Sangit Mahal, Torvi.
(15) Asar Mahal, Torvi.
(16) Arash Mahal, Torvi.

(17) Jahan Begam's tomb, Ainapur
(18) Ain-ul-Mulk's tomb, Ainapur

48 The buildings at Nawraspur or Torvi in the south and those at Ainapur in the north do not seem to have received the proportion of attention from this department which they deserve The Nari Mahal has become a heap of ruins and only a few small arches only remain of this once splendid hall of Public Audience During the removal and excavation of debris a fine cistern measuring thirty feet square was discovered The Sangit Mahal has been more fortunate and the splendid dancing hall is still standing A magnificent broad arch of the Bijapur type still supports the roof of this hall and here one can gain some idea of the magnificence of the Gagan Mahal in its original state. Only two pillars and a portion of the roof of the large hall of this palace has collapsed and can be re-built at a comparitively small cost But unless this is done the entire structure would collapse. The Sangit Mahal is enclosed by a massive wall with huge arched openings in it The interior of this enclosure has been converted into a maize field by its present owner and during the monsoon the whole of this area becomes an impassable sea of soft mud and ooze The thanks of the Public are due to Mr M T Adalja who persuaded the present owner to allow him to build a small footpath from one of the arches to the main building of the Sangit Mahal and from the latter to the Arash and Asar Mahals A footpath ten feet in width was constructed from the Bijapur-Kagwad road to the Nari Mahal—a length of 770 feet

Nari Mahal

Sangit Mahal

Arash and Asar Mahals

49. Another unfortunate incident happened to the Malik-i-Maidan gun during this year A piece of this gun was broken and removed by a Police constable named Maktum Rasul and given to a goldsmith in the city for conversion into an amulet The damage was detected and the man prosecuted He was fined Rs 5 by the Huzur Deputy Collector of Bijapur The sentence being considered very inadequate the case was sent up to the High Court for revision but that court held that as the man is liable to departmental punishment a revision was unnecessary.

Damage to the Malik-i-Maidan

50. The progress of conservation work at Champaner during the year under review was very satisfactory Mr V M Karandikar, the Sub-Overseer in charge of the works remained at Champaner till the middle of October when he was removed to Poona on promotion to the upper subordinate grade Altogether Rs 14,524 was spent on Champaner works during the year under review out of which Rs 13,390 were spent in special repairs and Rs 1,134 on ordinary or current repairs

Champaner

51 In the Bohra-ki-Masjid, the concrete floor was renewed and the central Mihrab re-built with new stones The compound was also cleared of debris and made tidy. In the Jumma Masjid the roof of the Colonnade was made watertight and the disturbed stone paving of these portions re-set as well as partly renewed In the Kevda Masjid the stone paving in the interior of the Masjid as well as that of the Tomb attached to it was re-set entirely and partly renewed Portions of the outer facing of the back wall still remains to be renewed, which will be done when the new conservation note is printed. The Nagina Masjid has not been conserved at all and consequently both facings of the back wall are out of plumb and about to collapse. The work of dismantling and re-building these portions was taken in hand immediately and estimates were drawn up by the Executive Engineer of Kaira and Panch Mahals on the basis of the proof sheets of Conservative Notes, copies of which were supplied to him The outer facing of the back wall had partly collapsed and almost the whole of it had separated from the core. It was therefore necessary to dismantle the whole of the outer facing as well as the buttresses and to re-build them. The three

Jumma Masjid.

Kevda Masjid

Nagina Masjid

buttresses built opposite to the three Mihrabs were re-set in plumb and the portions of the outer facing re-built after providing proper bonding with the core. The work is in progress and will be completed early next year. The roof of the second floor was partly dug up and then made watertight. The remains of the Minars in front were very much out of plumb and large trees had grown on them. They were partly dismantled and re-built after the removal of the trees with roots. The Ashlar facing of the masonry of the front was partly missing and was renewed. The work of conserving the Lila Gumbaz was finished during the year. Concrete coating of the ribbed dome were totally renewed and plastered. The disturbed stone paving in the interior was re-set and partly renewed. A space measuring fifty feet in width all round this monument was cleared of rank vegetation.

Pavagadh Fort.

52. Conservation work at Champaner is becoming more and more difficult on account of scarcity of labour in the neighbourhood. Champaner has now ceased to be a deserted village as the reserved forest, which at one time encircled it, has been entirely denuded of trees and the land given away for cultivation This tract is very sparsely inhabited and the available adult labourers, find cotton cultivation more lucrative. A sum of Rs. 1,000 was sanctioned by re-appropriation for the clearing off the jungle on the gates of Pavagadh Fort, but on account of scarcity of labour only Rs. 114, could be utilised. A very keenly felt want was removed by the construction of a foot-path to the Ek-minar-ki Masjid. The jungle was cleared in and around this monument.

Sat Majli

On Pavagadh hill work was started on Sat Majli where iron tie-rods were fixed in the opposite walls of the ground floor which is the only portion remaining of this seven-storied palace.

Archæological Establishment

53. Champaner is still a struggling hamlet within the walls of the Citadel, no accommodation is ordinarily available either for the sub-overseers and the karkun in charge of the works or for the six care-takers employed for guarding monuments. It is impossible to engage local men as care-takers because they would come to work during the winter only and desert as soon as the monsoon began when they can earn more money in the neighbourhood villages and towns. The Public Works Department were compelled to bring people from other places and to engage them as care-takers, but these people also could not continue to work on account of the want of accommodation. During the year under review, it was decided to construct huts for the accommodation of karkuns and the care-takers. A site was chosen near the Mandvi and the construction of six huts began at the end of the year.

Accommodation.

Ahmedabad.
Balol Khan Qazi's Mosque at Dholka.

54. In Ahmedabad Rs. 8,689 were spent in special repairs. At Dholka Rs. 4,507 were spent in special repairs to the Masjid of Balol Khan Qazi. The later brick support walls on the south side of this Masjid were removed, and the pillars and lintels under the tomb reset in plumb. The dome near zanana platform was partly dismantled and rebuilt. The work of conserving the Khan Masjid at the same place could not be taken in hand on account of the want of *lakhauri* bricks and therefore Rs. 999 only were spent in the purchase of materials for strengthening the butteresses in front. At Vatwa the work of building support arches under one of the tombs were completed at the total cost of Rs. 1,160 out of which Rs. 200 only were spent during the year. In the tombs of Jalāludin Qutb Alam low modern masonry walls, under the arches of the facing were dismantled and teakwood railing provided in their places. In Ahmedabad City wire fencing was provided around the tomb of Azam Khan Muazzam Khan, the small stone Masjid near Kochrab Paldi and the Tomb of Mir Abu Turab. In Ahmad Shah's Masjid an additional room was built in the Chaukidar quarters for the accommodation of a mali, the entrance gate was removed to the centre of the compound wall and all openings in the western

Khan Masjid.

Vatwa.

Ahmadabad City.

wall were closed with expanded metal. In Sidi Sayiad's Masjid the area in front was laid out neatly as lawns and the foot-paths made from the gate of the Masjid proper. Foot-paths were also provided in Azam Khan's Masjid, in the tomb of Mir Abu Turab, and Baba Lulu's Masjid.

Rani Sipri's Mosque and Tomb

55. In the latter monument a high compound wall which obstructed the view of the facade was reduced in height by three feet In Ahmadabad City the largest amount of work was done at the Masjid and tomb of Rani Sipri where the height of compound wall had to be increased to prevent the entrance of stray cattle and loafers The gate was removed from the back of the Masjid and re-erected in front and a new water-tank and latrines erected below the platform on which the Masjid and the tomb were built in order to enable the Public Works Department to remove some very ugly latrines and water-tanks erected on the platform and too close to the Masjid.

Portuguese remains at Bassein

56. Very little progress was made in the Conservation of Portuguese Monuments at Bassein. Rs 3,000 were sanctioned for this work out of which Rs. 2,500 were surrendered by the Executive Engineer at the end of the year. The Executive Engineer, Thana, reports, that only removal of debris from the interior of certain buildings could be done at the cost of Rs. 627 on account of scarcity of labour The monuments of Bassein were inspected and Conservation Notes were drawn up by Mr Henry Cousens, then Superintendent of this Circle, in 1907 But the measures proposed to Mr. Cousens have not been fully carried out as yet The second Conservation Note of Bassein was written by Mr J. A Page, in 1913, when he was an Assistant Superintendent in this Circle. The estimates for the measures proposed by Mr. Page, six years ago were received very late in the year under review. In the meanwhile large trees had grown on the majority of monuments at Bassein and unless they are conserved speedily, there is every likelihood of their total collapse in the near future

Elephanta Caves

57. The work of conserving the caves on Elephanta or Gharapuri Island was begun during the year under review, Rs. 6,000 were sanctioned by Government of India for this work out of which Rs 5,851 were spent in removing the ancient accumulation of debris from the courtyards of the side wings of cave No 1, and in removing trees from the entrance of other caves

Revadanda and Agarkot

58. In the Kolaba district conservation work was carried out at Revadanda and Agarkot also At the former places trees and shrubs were removed from the masonry and plaster renewed, rank vegetation was removed from the foot paths and turn-stiles fixed in the openings of compound walls At Agarkot, roots and trees were removed from the masonry and the compound of all buildings cleared

Sholapur Fort

Ahmadnagar Fort

Bhaja Caves

59. In the Central Division removal of debris from ancient monumen[illegible] was in progress at three places, Poona, Ahmadnagar and Sholapur. T[illegible] accounts of the discoveries at these places will be found in part IV, [illegible] graphs 1–41. In Poona Rs 6,169 were spent in removing debris fro[illegible] the interior of Shanwar Wada. In Sholapur Rs [illegible] were spent in removing the earth and deb[illegible] Chalukyan Temple on which the inner wall of the Fort had been b[illegible] In Ahmadnagar Fort Rs [illegible] were spe[illegible] cavating the buildings of Nizamsh[illegible] Besides this amount Rs 2,154 were spent at Sholapur, in spec[illegible] the balcony in the inner wall of the fort. The work of conserving the [illegible] at Bhaja was begun during this year and Rs [illegible] were spent in [illegible] struction of [illegible] compound [illegible] rials were also purchased for the [illegible] this work during the next year.

Belgaum Fort.

60. In the Southern Division the work of speci[illegible] ments inside the fort at Belgaum [illegible] at a cost of Rs [illegible] and there [illegible]

of about Rs. 300 on this work out of which Rs. 209 were spent on the special repairs of the group of temples on the right and left bank of the Gokak Falls. In the Dharwar District the dismantling of the *Sikhara* of the temple of Dodda Basavanna at Dambal was completed and the work of re-building is in progress. No work could be done in Kanara District where a sum of Rs. 1,000 had been sanctioned for the repair of the Narasinha Devasthan at Bhatkal, because the quarries from which stone was obtained for building these temples can no longer be found.

Hyderabad, Sindh. Ghulam Shah Kalhora's tomb.

61. A very large amount of work was done at Hyderabad (Sind) where Rs. 9,354 were spent in special repairs to the Kalhora's tombs. In the tomb of Ghulam Shah Kalhora three portions of bulged dado in the interior was dismantled and reset, all loose tiles which had become detached from their old beds of gypsum were replaced. Decayed wire-netting in the clere-stories were replaced. The tomb of the Minister in the same enclosure was also repaired and the gaps in the fine blue-enamelled brick-work jali was closed with modern Hala work.

Ghulam Nabi Kalhora's tomb.

62. In the tomb of Ghulam Nabi Kalhora a door of expanded metal in wooden frame was provided to prevent the ingress of bats and other birds to the interior. Missing and decayed pavement slabs of the platform on which the tomb stands were renewed and encaustic tiles that had fallen during the year were reset in their proper positions in beds of gypsum mortar. Decayed wire-netting in the clere-story windows were renewed. The Masjid close to this monument was provided with a door of expanded metal in wooden frame and its windows were closed with the same material. The flooring of the Masjid was renewed and the walls repaired. At Tatta the tombs of Mirza Janibeg, Nawab Isa Tarkhan, Nawab Khalil Khan and that of Jam Nizamuddin were repaired. A large number of new monuments were taken in hand during the year under review, and the work of special repairs to them are in progress. At Khudabad the tomb of Yar Muhammad Khan Kalhora was repaired during the year. The walls of the Masjid attached to this monument had been seriously undermined and had to be underpinned throughout. The particoloured patches of plaster was removed and a uniform coating provided. Similar work was done at the Jami Masjid.

Tatta.

Khudabad.

Investigation of the evil effects of Kalar.

63. The Director General of Archæology in India deputed Mr. Muhammad Sanaullah, the Archaeological Chemist in India, to Sind in October 1919, to investigate and find out some means to counteract the effect of Kalar on ancient monuments in Sind (*vide* p. 9, para. 48 of the previous year's report). Mr. Sanaullah visited Rohri, Sukkur and Hyderabad with me and sent a proposal for an experiment on the walls of the ancient fort at Bhakkar in the Sukkur District which will be carried out during the ensuing financial year.

Use of Scrub Eradicator.

64. During the year under review the scrub eradicator was used on the temple of Siddhesvara at Haveri in the Dharwar District only. No experiments were made with Meyer's stone cement or Szerelemey's stone preservative or the different formulae for staining new masonry in any district of the Presidency.

Archæological Sub-Overseers.

65. The control of the Sub-overseers permanently told off for conservation work in this presidency was placed on a more satisfactory basis by the Government who were pleased to accept all of the modified proposals submitted by me in my memorandum No. 1150-44-A, dated 19th December, 1918. It has been decided by this order that all sub-overseers must be thoroughly trained before being put in charge of important works. They should remain under training for one year during which period they are to travel according to the instructions of the Superintendent, Archæological Survey, Western Circle, and observe methods of conservation of Hindu,

Buddhist, Jain and Muhammadan monuments, that their tour programmes are to be drawn up by this Department and their transfers will rest entirely with the Superintendent of this Circle By this Government order three additional men were appointed for conservation work, in addition to the four men whose appointments were sanctioned by Government Resolution No E-2506 P W D., dated 27th February, 1915 Accordingly Messrs R S Gokhale and D A Paranjpe from the Central Division and Mr. S V. Gadgil from the Deccan Irrigation Division, were permanently told off for Archæological works by Government Order No. E-7007, dated 9th April, 1920 By the same order the Government were pleased to accept my recommendation for the promotion of Mr. V. M Karandikar, the sub-overseer in charge of conservation work at Champaner and who had done excellent work during the last five years, to the upper subordinate grade In the vacancy created by the promotion of Mr Karandikar, Mr L K Hardikar was appointed sub-overseer second grade with effect from 1st December, 1919 The total number of sub-overseers was thus raised to seven and these men were distributed as follows One man at each of the three principal centres of conservation, *viz* Champaner, Ahmedabad and Bijapur and one man in each of the four revenue divisions of the Presidency With the increase of conservation work, on account of the liberal grant provided during this year, it became necessary to increase the number of sub-overseers On my application His Excellency the Governor in Council was pleased to sanction the appointment of an additional number of subordinates for conservation work very promptly By memorandum No E-2767-M P W D, dated 25th February, 1920, the Government were pleased to sanction the promotion of Mr D G. Dabholkar, the sub-overseer in charge of conservation work at Bijapur to the Upper Subordinate grade By express letter number E-16159 P.W D, dated 10th December, 1919, the Government were pleased to sanction the appointment of four additional sub-overseers to be permanently told off for conservation work in this Presidency These men could not be appointed during the year under review as qualified sub-overseers were not willing to come on the pay offered Mr. R S Gokhale obtained an appointment as a drawing teacher in the Education Department and was released from his duties at Ahmedabad, on the last day of the year During the year under review Mr V M. Karandikar and D. G. Madhekar remained in charge of the works at Champaner and Dharwar, respectively up to the middle of October, when Mr. Madhekar was transferred to Champaner in the vacancy created by the promotion of Mr Karandikar, Mr V V. Marathe was transferred from Ahmedabad to Hyderabad Sind in December 1919 Mr S V Gadgil was stationed at Poona from the date of his appointment Mr D. A. Paranjpe was stationed at Belgaum

Increase in number

Promotion of Archæological Sub-Overseers.

Creation of Archæological Overseers

66. In October 1919 the Director General of Archæology inspected the caves of Elephanta on his way back from England and approved of the measures suggested in the second conservation note for the special repairs to the smaller caves on this Island

Smaller Caves at Elephanta

B. Central India.

67. In Central India conservation work was in progress at Mandu in the Dhar State and at Khajuraho, in Chhattarpur State. In Mandu Rs 1,427 were spent from funds provided by the Imperial Government and Rs 3,288 by the Dhar Darbar including the sum of Rs 1,812 for the establishment maintained by the Darbar for the conservation of ancient monuments The work of making the d [illegible] ogress. The repairs to the tomb [illegible] dertaken during this year also, [illegible] at any cost The Darbar is try [illegible] ies in Jodhpur. Dhar and Mandu were visited by Sir John Marshall, the Director General of [illegible] chæo-

Mandu.

logy in India, in January 1919, when most of the ancient monuments were inspected by him. He has also drawn up supplementary conservation notes on some of the monuments at Mandu. After his inspection the Director General was pleased to sanction a grant-in-aid of Rs. 25,000 for special repairs to the monuments at Mandu and materials were collected for carrying on special repairs on a larger scale at this place. The Dhar Darbar spent Rs. 614 in repairing the roads of the principal monuments at Mandu, in addition to the amount mentioned above.

Supplementary Conservation notes by D.G.A.

Grant-in-aid to Monuments at Mandu

68. The Chhatrapur Darbar spent Rs. 156 in repairs to the temples at Khajuraho. It appears that special repairs on a larger scale were not attempted during the year under review and the amount spent was devoted to ordinary or current repairs.

Khajuraho.

69. The Rewa Darbar carried out current repairs to the temples at Amarkantak and at Chandrehi.

Rewa.

C. Rajputana.

70. In Ajmir quarters were built for chowkidar inside the tomb of Abdulla Khan at cost of Rs. 777. The chain rail provided in front of the Badshahi building in Naya-Bazar proved quite inadequate to keep off loafers or stray cattle in spite of the fact that a chowkidar lives in the same compound in quarters provided for him by the Government. A compound wall was therefore provided in front at a cost of Rs. 716. One of the rooms in the Tahsil building was transformed into a strong room by the provision of iron bars, in the doors and windows at a total cost of Rs. 1,103.

Ajmir.

71. The state of affairs at Dailwara near Mt. Abu still continues to be far from satisfactory. The Executive Engineer inspects the work from time to time, but the actual work is carried on to the instructions of the Managing Committee of the temple. The Secretary to the Honourable Agent to the Governor General in Rajputana in the Public Works Department attempted to convene a meeting of the representatives of the Jain Community of Ahmedabad and Ajmir with the officers of Public Works Department and of this Department in October 1919, but the attempt failed. The work that is going at present consists entirely of restorations of damaged bas-reliefs and sculptures, but the new copies are decidedly inferior to the old work and in many cases are not even exact replicas. Further details about the conservation of ancient monuments in Rajputana will be found in Appendix Part IV. C.

Dailwara temple.

R. D. BANERJI
Superintendent
Archaeological Survey W. C. Poona.

APPENDICES.

APPENDIX A.

Superintendent's Diary.

1919–1920

		1919.
April	1st	.. Mandu
	4th	.. Headquarters
	6th	.. Halwad
	7th—8th	Bhavnagar
	9th	Junagad
	10th	. Girnar, Somnath and Verawal
	13th—14th	Bhuj
	16th	Rajkot
	19th—22nd	Headquarters
	26th	Alwar
	27th	Seriska
May	1st—2nd	Headquarters
	5th	Ajmer
	8th—18th	Headquarters
	21st	*Sitlaha near Dabhaura*
	26th—27th	. Nasik
	28th	Pandu Lena Caves
	31st—14th June	Headquarters
June	15th	Karla Caves
	17th	Unkal and Hubli
	18th	Dambal
	19th	Bijapur
	22nd—25th	Headquarters
	26th	Bombay
July	28th—12th July .	Headquarters
	13th	Bombay.
	14th	Sholapur
	16th	. Headquarters
	17th	Bombay
	19th—20th	Bijapur
	22nd	Bombay
	24th—25th	Headquarters
	27th—28th	Bijapur
	29th	Navaraspur
Aug	31st—4th Aug	Headquarters
	6th	*Ahmedabad*
	7th	Dholka
	8th	Ahmedabad
	9th	Prantij
	10th	Ranpur
	11th	Viramgam
	14th—15th	Headquarters
Nov	26th	.. Dighi
	28th	.. Headquarters
	29th	.. Bombay
Dec	1st	. Bijapur.
	5th	. Cambay
	6th	.. Tarapur.
	8th—9th	Headquarters.
	11th—12th	Bayana
	15th	.. Dokri
	16th	. Damraho
	17th	.. Alor
	18th	. Landhi
	19th	. Karachi
	20th	. Reti
	24th	. Bayana
	27th	Headquarters
	29th	. Girsankop
	30th	*Sirsi*
	31st	.. Banavasi
		1920
Jan	2nd	. Haveri
	4th—6th	. Headquarters
	9th	. Shankargarh.
	10th	Lal Pahar
	11th	Khoh
	14th	Headquarters
	15th—16th	Ahmednagar
	17th	Pimpri, Changdeo, Pathardi
	18th	Ahmednagar
	19th—20th	Headquarters
	22nd	Garoth, Bolia
	23rd	Kothadi
	24th	Bhanpura
	25th	Dudhakhedi
	26th	Kohala
	27th	Takhaji
	28th	Sundhara, *Kethul*
	29th	Mehidpur
	30th	Jharda, Makla
Feb	2nd—5th	Headquarters
	8th	. Mahwa
	10th	.. Agra
	12th	.. Ajmer

APPENDIX B.

List of Drawings prepared during the year 1919-1920.*

Serial No.	Locality.	Title.	Material.	Scale.	Remarks.
1444	Ajmer	Arhai-din-ka Jhompra: Plan ..	Paper ..	16'=1"	Completed.
1445	Bijapur	Khat-i-Gulzar: inscription from the Athar Mahal.	,, ..	2"=1"	,,
1446	Navalgund	Carved wooden doorway: elevation.	,,	1'=4½"	,,
1447	Bayana	Ukha Mandir: Plan ..	,, ..	4'=1"	In progress.
1448	Bhumra	Siva temple: Plan	,, ..	2'=1"	,,
1449	Kohala	Chaturbhuj temple: Plan ..	,, ..	4'=1"	,,
1450	,, ...	Laxmi Narayan temple: Plan ..	,, ..	4'=1"	,,
1451	,, ..	Jain temple No. 1: Plan ..	,, ..	5'=1"	,,
1452	,, ..	,, ,, No. 2: Plan ..	,, ..	4'=1"	,,
1453	,, ...	Varaha temple: Plan ..	,, ..	4'=1"	,,
1454	Mohar	Pataini-Devi temple: Plan ..	,, ..	1'=1"	,,
1455	Sandhara	Bada Jain Mandir: Plan ..	,, ..	4'=1"	,,
1456	,, ..	Chhota Jain Mandir: Plan ..	,, ..	4'=1"	,,
1457	,, ...	Chaturbhuj temple: Plan ..	,, ..	2'=1"	,,
1458	,, ...	Jain Mandir of Tamboli	,, ..	1'=1"	,,
1459	Torvi-Nauraspur ..	Saugit Mahal: Plan, elevation ..	,, ..	8'=1"	,,
1460	,, ...	Nari Mahal: Plan	,, ..	10'=1"	,,
1461	Poona	Shanwar Wada: Plan ..	,, ..	32'=1"	,,

* Twenty sheets of drawings, which were in progress during 1918-1919 completed during this year.

APPENDIX C.

List of Photographs taken during the year 1919-1920.

Bombay Presidency.

Serial No.	Size.	Subject.	Locality.	District or State.
4913	Full ..	Bagh Roza, view from S W.	Ahmednagar City	Ahmednagar.
4914	,, ..	Do. tomb close to the south doorway of the compound wall of, from west.	,, ,,	,,
4915	,, ..	Bagh Roza, three tombs to the S.W. of, from N.W.	,, ,,	,,
4916	,, ..	Faria Bagh, general view from east ..	,, ,,	,,
4917	,, ..	Do do. from S.E.	,, ,,	,,
4918	,, ..	Do. north side central arch	,, ,,	,,
4919	12 x 10 ..	Base of pavilion used as petrol store, view from N.E.	,, Fort	,,
4920	,, ..	Gate-way of palace, used as Brigade supply Offices, view from west.	,, ,,	,,
4921	,, ..	Palace used as Brigade Head-Quarters back view from N.E.	,, ,,	,,
4922	Full ..	Temple of Mahadev, to the S.E. of village, view from N.E.	Chandgaon ..	,,
4923	,, ..	Temple of Mahadev, in village, shrine door ..	,, ..	,,
4924	,, ..	East gate-way of the village, from west ..	Tisgaon ..	,,
4925	,, ..	West gate-way of the village, from west ..	,, ..	,,
4926	,, ..	Carved wooden balcony and brackets with pillars in Barton Museum.	Bhavnagar ..	Bhavnagar State.
4927	,, ..	Metal Jain image and door-way of shrine, in Barton Museum.	,, ..	,,
4928	,, ..	Jain stele, in Barton Museum	,, ..	,,
4929	,, ..	Jain Visva-Chakra on a stone slab, in Barton Museum.	,, ..	,,
4930	12 x 10 ..	Begam's Mahal, ceiling	Ainapur ..	Bijapur.
4931	,, ..	Adalat Mahal (Palace of justice) from Public Road.	Bijapur ..	,,
4932	,, ..	Adalat Mahal, A, masjid in the compound of, view from N.E.	,, ..	,,
4933	,, ..	Adalat Mahal, B, masjid in the compound of, view from N.E.	,, ..	,,
4934	,, ..	Chini Mahal, view from North	,, ..	,,
4935	,, ..	Do. gate of, now used as treasury, view from North.	,, ..	,,
4936	,, ..	Chini Mahal, gate of, stucco ornaments on ceiling.	,, ..	,,
4937	Full ..	Masjid view from S.W.	Khatijapur ..	,,
4938	,, ..	Tomb view from N.W.	,, ..	,,
4939	,, ..	Billi Masjid, central mehrab	Cambay ..	Cambay State.
4940	,, ..	Do. stone mehrab ..	,, ..	,,
4941	,, ..	Masjid near Police Office, view from S.E. ..	,, ..	,,
4942	,, ..	Tomb stone of Ikhtiyar-ud-Daula	,, ..	,,
4943	,, ..	Do. do. proper left	,, ..	,,

Serial No.	Size	Subject	Locality.	District or State
4944	Full	Tomb stone of Ikhtiyar-ud-Daula proper right	Cambay	Cambay State
4945	,,	Broken images under a tree	Tarapur	,,
4946	,,	[illegible]	,,	,,
4947	,,	[illegible]	,,	,,
4948	,,	[illegible]	,,	,,
4949	,,	[illegible]	Banavasi	Kanara
4950	,,	[illegible]	Halwad	Dhrangdhra State
4951	,,	[illegible]	,,	,,
4952	,,	Do II	,,	,,
4953	,,	Do III	,,	,,
4954	Half	Temple of Doddabasavanna, showing struts, view from South.	Dambal	Dharwar
4955	,,	Temple of Doddabasavanna showing struts, view from West	,,	,,
4956	Full	Sati stone in Bahadur Khanji Museum	Junagad	Junagad State
4957	,,	Clay model of a house in Bahadur Khanji Museum	,,	,,
4958	,,	[illegible]	,,	,,
4959	,,	[illegible]	Patan-Somanath	,,
4960	,,	[illegible]	,,	,,
4961	,,	[illegible]	,,	,,
4962	,,	[illegible]	,,	,,
4963	,,	[illegible]	,,	,,
4964	,,	[illegible] Sabha-	Sarnal	Kaira
4965	,,	[illegible]	,,	,,
4966	,,	[illegible] ceiling	Sarnal	Kaira
4967	,,	Temple of Galteshwar, Sabhamandap, ceiling from S E	,,	,,
4968	,,	Temple of Galteshwar, Sabhamandap, ceiling from S W	,,	,,
4969	,,	Temple of Galteshwar, Sabhamandap, Sikhara N W corner	,,	,,
4970	,,	[illegible]	Bhatkal	Kanara
4971	,,	[illegible]	,,	,,
4972	,,	[illegible]	,,	,,
4973	,,	[illegible]	,,	,,
4974	,,	[illegible]	,,	,,
4975	,,	[illegible] Dhvaja	,,	,,
4976	,,	[illegible] Dhvaja	,,	,,
4977	,,	Temple of Siva, view from S W	Dighi	Khandesh East
4978	,,	Temple of Siva, shrine door-way	,,	,,
4979	,,	Temple of Siva, pillars in Mandapa	,,	,,
4981	,,	Do brackets of ceiling in Mandapa Nos II and III.	,,	,,
4982	,,	Temple of Siva, brackets of ceiling in Mandapa No I		,,
4983	,,	Temple of Siva, brackets of ceiling in Mandapa No II.	,,	,,
4984	,,	Temple of Siva, brackets of ceiling in Mandapa No III		,,
4985	,,	Temple of Siva, brackets of ceiling in Mandapa No IV.	,,	,,
4986	,,	Image of Devi on east wall north end	,,	,,
4987	,,	Tomb of Raja Alikhan Faruqi, view from N E	Thalner	,,
4988	,,	[illegible]	,,	,,
4989	,,	[illegible]	Champaner	Panch Mahals
4989A	,,	[illegible]	,,	,,
4990	,,	[illegible]	,,	,,
4991	,,	Jain Temple, No I, view from East	Pavagarh	,,
4992	,,	Do No II from West	,,	,,
4993	,,	Ruined Jain temple, view from N W	,,	,,
4994	,,	Temple of Siva, view from North	,,	,,
4995	12 x 10	[illegible]	Poona City	Poona
4996	12 x 10	[illegible]	,,	,,
4997	Full	[illegible]	,,	,,
4998	,,	[illegible] south corner.	,,	,,
4999	,,	Shanwarwada Delhi gate, view from N E corner	,,	,,
5000	,,	Do do view from N.W. corner	,,	,,
5001	,,	Do do view from 3rd level of terrace-garden	,,	,,
5002	12 x 10	Shanwarwada Delhi gate, cistern after excavation view from east.	,,	,,
5003	Full	Sholapur fort, entrance gate, view from North-east	Sholapur Fort	Sholapur
5003A	,,	Balcony in the fort, view from east	,,	
5004	,,	Guns in Fort	,,	
5004A	,,	Munjaba near the main gateway	,,	
5005	,,	Fort 2nd gate, view from N E	,,	
5005A	,,	Fort, general view from N.W.	,,	,,
5006	,,	Do 3rd gate, view from N.E	,,	,,
5006A	,,	Arch in the rampart to the west side of fort wall	,,	,,

Serial No.	Size.	Subject.	Locality.	District or State.
5007	Full	Fort, bastion over the underground temple, view from N.E.	Sholapur Fort	Sholapur.
5008	,,	Fort, temple underground, before excavation	,,	,,
5009	,,	Do. enlarged view	,,	,,
5010	,,	Do. underground, after excavation of antarala.	,,	,,
5011	,,	Fort, temple plinth of Mandapa	,,	,,
5012	12 x 10	Do. image of Attendant of Siva found near the antarala.	,,	,,
5013	,,	Fort, temple, view from S.W.	,,	,,
5014	,,	Do. view from S.E	,,	,,

Sind.

Serial No.	Size.	Subject.	Locality.	District or State.
5015	12 x 10	Ghulam Nabi's tomb, view from east	Hyderabad	Hyderabad.
5016	,,	Ghulam Shah Kalhora's tomb, view from N.E.	,,	,,
5017	Full	Tombs on Chaukhandi Hill, from S.E.	Landhi	Karachi.
5018	,,	Do. do. another	,,	,,
5019	,,	East gate of tomb of Prince Mubarak Khan	Tatta	,,
5020	,,	South gate of do. do. do.	,,	,,
5021	,,	Mihrab in t mb of Jam Nizamuddin	,,	,,
5022	,,	North gate of do.	,,	,,
5023	,,	West gate of do.	,,	,,
5024	12 x 10	Mud tower view from S.W.	Dhamraho	Larkhana.
5025	,,	Stupa No. I view from West	Mohinjo Daro	,,
5026	,,	Do. enlarged view showing drum	,,	,,
5027	,,	Do. No. II view from S.W.	,,	,,
5028	Full	Satyan-jo-than, general view from North	Rohri	Sukkar.

Rajputana.

Serial No.	Size.	Subject.	Locality.	District or State.
5029	Full	Arhai-din-ka Jhompra, view from N.E.	Ajmer	Ajmer.
5030	,,	Do. do. interior of prayer chamber view from north.	,,	,,
5031	,,	Arhai din-ka Jhompra, central arch	,,	,,
5032	,,	Do. do. details of lower portion of left side.	,,	,,
5033	,,	Arhai-din-ka Jhompra, minars on the central arch view from N.W.	,,	,,
5034	,,	Arhai-din-ka Jhompra, outside minar of the S.E. corner, view from N.E.	,,	,,
5035	,,	Khaja Pir's Dargah Shahajahan's mosque, view from S.E.	,,	,,
5036	,,	Tomb of Fath Jang view from west	Alwar	Rajputana.
5037	,,	Pathan tomb, view from N.W.	,,	,,
5038	,,	Ukha Mandir, broken Jain image in the courtyard.	Bayana	Bharatpur State.
5039	,,	Ukha Mandir, ceiling of shrine	,,	,,
5040	,,	Do. ceiling of Pradakshina path to the west of shrine	,,	,,
5041	,,	Ukha Mandir, images in the courtyard	,,	,,
5042	,,	Do. pillars in North verandah	,,	,,
5043	,,	Do. pillar in Sabha Mandap	,,	,,
5044	,,	Ukha Masjid, central Mehrab	,,	,,
5045	,,	Do. Toran inside front gate	,,	,,
5046	,,	Baradari, view from S. W.	Bayana Fort	,,
5047	,,	Bhim Lat (inscribed pillar)	,,	,,
5048	,,	Lakshmi Ram's Mahal, front gate	,,	,,
5049	,,	Mahal to the south of Bhim Lat, view from North.	,,	,,
5050	,,	Mi ar to the west of Bhim Lat, view from S.E.	,,	,,
5051	,,	Old Kacheri, pillars in Hall	,,	,,
5052	,,	Purani Gam, general view from N.E.	Rupbas	,,
5053	,,	Bhimsen's Lat, general view from S.W.	,,	,,
5054	,,	Lolat, view from S.W.	,,	,,
5055	,,	Do. bell-shaped capital	,,	,,
5056	,,	Mahal, general view from N.W.	,,	,,
5057	,,	Image lying near Lolat	,,	,,
5058	,,	Temple of Deoji, general view from S.W.	,,	,,
5059	,,	Temple image of Yudhisthira with Narayana standing on his shoulders and surrounded by figures of five Pandus.	,,	,,
5060	,,	Temple image of Baladeo	,,	,,
5061	,,	Do. do. Thakurani	,,	,,

Central India.

Serial No.	Size.	Subject.	Locality.	District or State.
5062	12 x 10	Temple of Chandika, general view	Autri	Indore State.
5063	Full	Kali-devar-ka Kund, view from S.W.	Bhanpura	,,
5064	,,	Broken image at Kali-devar ka Kund	,,	,,
5065	,,	Do. do. do.	,,	,,
5066	,,	Image of Kuvera in village	,,	,,
5067	,,	Large Jain image	,,	,,
5068	12 x 10	Temple of Devi, view from S.E.	Delchi	,,
5069	Full	Do. Mahadeo, view from North	Dhundhera	,,

Serial No.	Size.	Subject.	Locality.	District or State.
5070	Full	Temple of pillar in Hall	Dhundhera	Indore State
5071	,,	Do Mataji, image of Sesasayin	Dudhakheda	,,
5072	,,	Do Navagraha-panel	,,	,,
5073	,,	[illegible]	[illegible]jgadh	,,
5074	,,	[illegible]	[illegible]	,,
5076	,,	[illegible]	[illegible]	,,
5077	,,	[illegible]	[illegible]	,,
5078	,,	[illegible]	[illegible]	,,
5079	,,	[illegible]	[illegible]	,,
5080	,,	[illegible]	[illegible]	,,
5081	,,	[illegible]	[illegible]	,,
5082	12 x 10	[illegible]	[illegible]	[illegible]
5083	,,	[illegible]	[illegible]	,,
5084	Full	[illegible]	[illegible]da	,,
5085	12 x 10	Jain temple, Sabha Mandapa	Kethuli	,,
5086	,,	Do front doorway	,,	,,
5087	,,	Jain temple (Seshanath), view from S W	,,	,,
5088	,,	Do carvings on wall	,,	,,
5089	,,	Do porch from S E	Kohala	,,
5090	Full	Old Jain temple shrine doorway	,,	,,
5091	12 x 10	Temple of Lakshmi-Narayana, view from S E	,,	,,
5092	Full	Do do shrine door	,,	,,
5093	12 x 10	Do Varaha, general view from S W	,,	,,
5094	,,	Do images in shrine	,,	,,
5095	Full	Do image of Vishnu in lower chamber	,,	,,
5096	,,	Do image of Vadari Narayana in lower chamber	,,	,,
5097	,,	Temple of Chaturbhuja, view from S W	,,	,,
5098	,,	Do image of Nandi in Mandapa	,,	,,
5099	,,	Jain temple, view from West	Kukdeswar	,,
5100	12 x 10	Do shrine door	,,	,,
5101	Full	Do panel of Krishna Lila	,,	,,
5102	,,	Temple of Chaturbhuja, view from N W	,,	,,
5103	12 x 10	[illegible]	Makla	,,
5104	,,	[illegible]	,,	,,
5105	Full	[illegible]	Mori	,,
5106	,,	[illegible]	,,	,,
5107	Full	[illegible]	,,	,,
5108	,,	[illegible]	,,	,,
5109	,,	[illegible]	,,	,,
5110	,,	[illegible]	,,	,,
5111	,,	[illegible]	,,	,,
5112	,,	Temple of Nandikesvar, loose image of Siva [illegible]	Navali	,,
5113	,,	[illegible] of a	,,	,,
5114	,,	[illegible] west of the above temple	,,	,,
5115	,,	Door frame another one fixed in wall of a well to the west of the above temple	,,	,,
5116	,,	Temple of Nandikesvar in village	,,	,,
5117	,,	Cave No I, front view	Poladongar	,,
5118	,,	Do. interior of Chaitya Hall	,,	,,
5119	,,	Do. Chaitya	,,	,,
5120	,,	Cave, near cave No I, front view	,,	,,
5121	,,	Another cave Do do	,,	,,
5122	,,	Sculptures lying in fields	Puragilana	,,
5123	,,	Do do another	,,	,,
5124	,,	Top of a door frame near Dungribaodi	Sandalpur	,,
5125	,,	Bada Jain temple, lintel with bas-reliefs, front	Sandhara	,,
5126	,,	Do do do bottom	,,	,,
5127	,,	Do do do back	,,	,,
5128	,,	Do ceiling of Mandapa	,,	,,
5129	12 x 10	Chota Jain temple, shrine door	,,	,,
5130	,,	Do do. Meru	,,	,,
5131	Full	Temple of Chaturbhuja, door frames	,,	,,
5132	,,	Do. Tamboli, pillar in Hall	,,	,,
5133	12 x 10	Do Takhaji, general view from S E	Takhakesvar	,,
5134	,,	Do image in shrine	,,	,,
5135	,,	[illegible]	,,	,,
5136	Full	[illegible]	Vanadia	,,
5137	,,	[illegible]	,,	,,
5138	,,	[illegible]	Vithalpura	,,
5139	,,	[illegible]	,,	,,
5140	,,	Images of Kuvera and Naga near Bara Talav	Vaikheda	Jaora State
5141	,,	Do Bodhisattava, near tank	,,	,,
5142	,,	Jain temple, view from S W	,,	,,
5143	,,	Do shrine door	,,	,,
5144	,,	Do. doorway	,,	,,
5145	,,	Do pillar in courtyard	,,	,,
5146	,,	Torso of colossal Vishnu image	Ataria Khera	Nagod State
5147	,,	Fragment of a Vishnu image	,,	,,
5148	,,	Image of Varaha	,,	,,
5149	,,	Do. Yaksha	,,	,,
5150	,,	Lower portion of doorjamb and a piece of a pillar	,,	,,
5151	,,	Siva Linga No I, at Nakti-ki-talai	,,	,,

Serial No.	Size.	Subject.	Locality.	District or State.
5152	Full ..	Siva Linga No. II, at Nakti-ki-talai ..	Ataria Khera ..	Nagod State.
5153	,, ..	Temple of Siva, general view	Bhumra ..	,,
5154	,, ..	Do. view from S.E.	,, ..	,,
5155	,, ..	Do. shrine door	,, ..	,,
5156	,, ..	Do. broken image near by, front view ..	,, ..	,,
5157	,, ..	Do. back view	,, ..	,,
5158	,, ..	Temple of Siva, Siva Linga in shrine ..	Khoh ..	,,
5159	,, ..	Do. do. broken images lying outside ..	,, ..	,,
5160	,, ..	Do. do. enlarged view	,, ..	,,
5161	,, ..	Do. do. another view	,, ..	,,
5162	,, ..	Do. do. broken image of Mahisasura mardini.	,, ..	,,
5163	,, ..	Temple of Siva, a piece of lower portion of a doorjamb.	,, ..	,,
5164	,, ..	Temple of Pataini Devi, view from N.E. ..	Mohar ..	,,
5165	,, ..	Do. do. front view ..	,, ..	,,
5166	,, ..	Do. do. image in shrine ..	,, ..	,,
5167	,, ..	Image of Hara Parvati	Shankargarh ..	,,
5168	,, ..	Do. do.	,, ..	,,
5169	,, ..	Do. do. and Suryanarayana ..	,, ..	,,
5170	,, ..	Image of Ganesh and a Soldier	,, ..	,,
5171	,, ..	Chaitya-window with head of a female ..	,, ..	,,
5172	,, ..	Siva linga	,, ..	,,
5173	,, ..	Temple of Siva, general view from S.E. ..	,, ..	,,
5174	,, ..	Do. shrine door	,, ..	,,
5175	,, ..	Hath-baba, front view	Uchahra ..	,,
5176	,, ..	Do. side view	,, ..	,,
5177	,, ..	Do. back view	,, ..	,,

Baroda State.

Serial No.	Size.	Subject.	Locality.	District or State.
5178	Full ..	Arjunshah's tomb, view from N.W. ..	Petlad ..	Baroda State.
5179	,, ..	Do. front view	,, ..	,,

APPENDIX D.

List of Inscriptions copied during the year 1919–1920.

Serial No.	Locality.	Position of Inscription.	Date.
		HINDU AND BUDDHIST INSCRIPTIONS.	
2904	Ajmer ..	Museum, on stone	Sanskrit inscription dated 1202 V.E.
2905	Banavasi ..	On slate slab of Nag	Brahmi inscription.
2906	Bayana ..	Ukha Mandir on a slab	Sanskrit inscription dated 1012 V.E.
2907	Bhavnagar ..	Barton library and Museum, on stone ..	Brahmi inscription dated 1 (3) x 6 V.E.
2908	,, ..	Do. do. ..	Date not legible.
2909	,, ..	Do. do. ..	Fragmentary without date.
2910	Bhuj ..	Museum, on stone	Brahmi inscription, 's 52.
2911	,, ..	Do. do.	Do.
2912	,, ..	Do. do.	Do.
2913	,, ..	Do. do.	Do.
2914	,, ..	Do. do.	Do.
2915	Cambay ..	Gujrati girls' school on slab	Bilingual inscription, Sanskrit dated 1444 V.E.
2916	,, ..	On a pillar in Jami Masjid	Sanskrit inscription dated 1468 V.E.
2917	Junagad ..	Bahadur Khanji Museum on slab ..	Brahmi, fragmentary without date.
2918	,, ..	Do. do.	Sanskrit, fragmentary without date.
2919	,, ..	Do. do.	Do. do.
2920	,, ..	Do. do.	Do. do.
2921	,, ..	Do. do.	Do. do.
2922	,, ..	Slab in Account Office	Brahmi fragmentary with date, not clear.
2923	Junnar Caves ..	No. 1	Brahmi inscription without date.
2924	,, ..	,, 2	Do. do.
2925	,, ..	,, 3	Do. do.
2926	,, ..	,, 4	Do. do.
2927	,, ..	,, 5	Do. do.
2928	,, ..	,, 6	Do. do.
2929	,, ..	,, 7	Do. do.
2930	,, ..	,, 8	Do. do.
2931	,, ..	,, 9	Do. do.
2932	,, ..	,, 10	Do. do.
2933	,, ..	,, 11	Do. do.
2934	,, ..	,, 12	Do. do.
2935	,, ..	,, 13	Do. do.
2936	,, ..	,, 14	Do. do.
2937	,, ..	,, 15	Do. do.
2938	,, ..	,, 16	Do. do.
2939	,, ..	,, 17	Do. do.

Serial No	Locality	Position of Inscription	Date
2940	Junnar Caves	No 18	Brahia inscription without date
2941	,,	,, 19	Do do
2942	,,	,, 20	Do do.
2943	,,	,, 24	Do. do.
2944	,,	,, 25	Do do.
2945	,,	,, 26	Do do
2946	,,	,, 27	Do do
2947	,,	,, 28	Do do
2948	,,	,, 29	Do do
2949	,,	,, 30	Do. do
2950	,,	,, 31	Do do
2951	,,	,, 32	Do do
2952	,,	,, 33	Do do
2953	,,	,, 34	Do do
2954	Kanheri caves	,, 2	Do do
2955	,,	,, 2	Do do
2956	,,	,, 2	Do do
2957	,,	,, 3	Do do
2958	,,	,, 3	Do do
2959	,,	,, 3	Do do
2960	,,	,, 3	Do do
2961	,,	,, 3	Do do
2962	,,	,, 4	Do do
2963	,,	,, 5	Do do
2964	,,	,, 7	Do do
2965	,,	,, 7	Do do
2966	,,	,, 12	Do do
2967	,,	,, 12	Do do
2968	,,	19	Do do
2969	,,	,, 59	Do do
2970	,,	,, 59	Do do
2971	,,	,, 64	Do do
2972	,,	,, 75	Do. do
2973	,,	,, 76	Do do
2974	,,	On a detached rock standing between caves 14 and 15	Sanskrit fragmentary without date
2975	Kanjarda (Indore State)	On the right jamb of doorway of Chatur-bhuj temple	Sanskrit inscription without date
2976	Karla Caves	Chaitya Cave, below three elephants right side	Brahmi do
2977	,,	Chaitya Cave, above three elephants left side	Do do
2978	,,	[illegible]	Do do
2979	,,	[illegible]	Do do
2980	,,	[illegible] of.	Do do
2981	,,	Do main entrance right side	Do do
2982	,,	Do do	Do do
2983	,,	Do above right side corner door	Do do
2984	,,	Do on the third pillar in hall	Do do.
2985	,,	Do on the fourth pillar in hall	Do do
2986	,,	Do on the fifth pillar in hall	Do do
2987	,,	Do on the seventh pillar in hall	Do do.
2988	,,	Do left side of the corner door	Do do.
2989	,,	Do above three elephants right side	Do do.
2990	,,	Do near entrance gate	Do do.
2991	,,	Do near the gate pillar	Do do.
2992	Lal Pahar (Nagod State)	On the top of hill.	Sanskrit inscription dated 909 K. Churi era
2993	,, ,,	Do do	Sanskrit inscription no date.
2994	Mohor (Indore State)	On a image of Patinidevi in shrine	Names of images in Sanskrit no d[illegible]
2995	Pura-Gillana (Indore State)	On the image fallen in fields near the village	Sanskrit inscription no date
2996	,, ,,	Do do	Do. do.
2997	Rajkot	Watson Museum on stone	Brahmi inscription [illegible] S.
2998	,,	Do do	Do. [illegible] S.
2999	,,	Do do	Do. without date
3000	Rupbas	On the left side of the image lying near Lolat.	[illegible]
3001	,,	Bhimsena lat	[illegible]
3002	Sholapur	East side wall of Fort, inside to the N.E Corner	[illegible]
3003	,,	On a slab fixed in well near the excavated temple.	[illegible]
3004	Somanath-Patan	On a slab in Wahivatdar's Office	[illegible]
3005	,,	Do. do	[illegible]
3006	,,	Do do	[illegible]
3007	,,	Bhadrakali temple	[illegible]
3008	,,	On a pillar in old Somanath temple	[illegible]
3009	Sopara	Stone lying in B.B R A S	[illegible]
3010	Tarapur (Cambay State)	On a slab fixed in well near [illegible]	[illegible]
3011	Un (Indore State)	Matha, on a wall to the [illegible] shrine door.	[illegible]

Serial No.	Locality.	Position of Inscription.	Date.
		MUHAMMADAN INSCRIPTIONS.	
3012	Cambay ..	On a loose slab in the mosque near Police Office.	Mohammadan inscription dated 808 A.H
3013	,, ..	Tomb of Fakhru'd daulah wa'd-din Abu-Bakar.	Do. do. 818 ,,
3014	,, ..	Tomb of Ikhtyaru'd-daulat wa'd-din ..	Do. do. 716 ,,
3015	,, ..	Do. the Vazir, Umr'ibn Ahmadu'l Kazeruni.	Do. do. 814 ,,
3016	,, ..	Parwar Shah's Durga on slab fixed on wall.	Do. do. 716 ,,
3017	,, ..	Tomb of Khwaja Shihabuddin Ahmad ..	Do. do. 731 ,,
3018	,, ..	Do. Shamsuddin Ali	Do. do. 709 ,,
3019	,, ..	Do. Asiruddin Kafur Atiq ..	Do. do. 713 ,,
3020	,, ..	Do Muizuddin Ali ..	Do. do. 790 ,,
3021	,, ..	Do. Maulana Muhammad ..	Do. do. date lost.
3022	,, ..	Do. Kamaluddin Muhammad .	Do. do. 736 A.H
3023	,, ..	Do Hasan . ..	Do. do. 731 ,,
3024	,, .	Do. Sati	Do. do. 746 ,,
3025	,, ..	Do. Jamal . ..	Do. do. 904 ,,
3026	,, ..	Do. Abu Bakar . ..	Do. do. 730 ,,
3027	,, ..	Do. Zainuddin Ali .. .	Do. do. 785 ,,
3028	,, .	Do. Tajuddin Ali	Do. do 786 ,,
3029	,, .	Do. Zainuddin Ali	Do. do. 731 ,,
3030	,, ..	Do. Haji Ibrahim ..	Do. do. 790 ,,
3031	,, ..	Do. Kabiruddin Muhammad Mausm	Do. do. 728 ,,
3032	,, ..	Do Shamsuddin Muhammad ..	Do. do. 732 ,,
3033	,, ..	Do. Do do.	Do. do. 73x ,,
3034	,, ..	Do. Fakhruddin Ahmad .	Do. do. 721 ,,
3035	,, ..	Do. Haji Abu Bakar	Do. do. 710 ,,
3036	,, .	Do. Haji bin Muhammad ..	Do. do. 725 ,,
3037	,, ..	Do. Tajuddin Umar	Do. do. 720 ,,
3038	,, ..	Do. on slab erected outside the building.	Do. do. 979 ,,
3039	,, ..	On tomb near courts	Do. do. 928 ,,
3040	,, ..	Khaja Khizr, on slab	Do. do. 772 ,,
3041	,, ..	Do. do. ..	Do. do. 791 ,,
3042	,, ..	Do. do.	Do. do. 791 ,,
3043	,, ..	Sadyawal Masjid on slab	Do. do. 827 ,,
3044	,, ..	Billi Masjid on slab fixed on wall. ..	Do. do. 883 ,,
3045	,, ..	Do. do. ..	Do. do. 782 ,,
3046	,, ..	Do. on slab of mihrab ..	Do. do. 726 ,,
3047	,, ..	Tajuddin' tomb	Do. do. 700 ,,
3048	Cambay-nagar ..	Rani Bibi's tomb	Do. do. 938 ,,
3049	Cambay ..	Saggarwada Masjid on slab	Do. do. 712 ,,
3050	,, ..	Bara Shahi tomb	Do. do. 919 ,,
3051	,, ..	Do. do.	Do. do. 843 ,,
3052	,, ..	Pir Murad on slab	Do. do. 938 ,,
3053	,, ..	Bhuleki Muhalleki Masjid	Do. do. 921 ,,
3054	,, ..	Gujarathi girls' school	Do. do. 918 ,,
3055	,, ..	Do. do.	Do. do. 1444 Somvat.
3056	,, .	Outside tomb of Parwarshah ..	Do. do. 679 A.H.
3057	Khatijapur ..	On sides of tomb	Do. do. no date.
3058	Sholapur ..	On the third entrance gate	Do do. ,,
3059	,, ..	On the east side of the inner fort wall ..	Do. do. 984 A.H.
3060	,, ..	On the second entrance gate ..	Do. do. 986 ,,
3061	Tatta (Sind) ..	Nawab Isa Khan's tomb	Do. do. 962 ,,
3062	,, ..	On the tomb of Mirza Jani Beg ..	Do. do. 978 ,,
3063	,, ..	Do. do.	Do. do. 1021 ,,
3064	,, ..	Jam Nizam-ud-din's tomb on west side doorway.	Do. do. 915 ,,
3065	,, ..	Tomb of Mirza Muhammad Tarkhan Isa	Do. do. 970 ,,
3066	,, ..	Do. Mirza Sultan Mukim ..	Do do. 962 ,,
3067	,, ..	Do. Miyan Fath Khan's sister ..	Do. do. 89x ,,
3068	,, ..	Biram Sultana, daughter of Mirza Kasim	Do. do. 966 ,,
3069	,, ..	South gate of tomb of Mubarak Khan ..	Do. do. no date.
3070	,, ..	On tomb of Mubarak Khan	Do. do. ,,

APPENDIX E.

Annual Expenditure of Survey.

	Rs As P	Rs. As. P.
Salaries —		
Superintendent	6,470 15 6	
Assistant Superintendent	2,250 0 0	
Establishment	5,481 7 8	
		14,202 7 2
Allowances —		
Travelling allowances—		
Superintendent	4,250 11 0	
Assistant Superintendent	94 8 0	
Establishment	3,161 9 8	
War allowance	1,343 3 4	
		8,850 0 0
Supplies and Services —		
Excavations	104 8 0	
Photographs and Photo material	644 5 0	
Purchase and repair of tents	77 14 0	
		826 11 0
Contingencies —		
Purchase of Stationery	144 7 0	
Purchase of books	506 8 0	
Liveries to Peons	100 0 0	
Postage and telegrams	640 0 0	
Conveyance of office kit	1,767 14 6	
Purchase and repair of furniture	98 1 0	
Miscellaneous	326 6 6	3,583 5 0
Grand Total		27,462 7 2

APPENDIX F.

Antiquities acquired by different Museums

I Prince of Wales Museum of Western India.

Da Cunha Copper-plates

The collection of copper-plates purchased by the Trustees from Mrs. Da Cunha is the most important addition to the collection of the Prince of Wales Museum of Western India, a detailed description of which will be found in part II A. Mr V K. Namjoshi, B.A., Administrator of Cambay presented the second plate of a grant of Dhruvasena I Valabhi to this Museum on behalf of an inhabitant of Cambay. Mr. Namjoshi also presented two sculptures to this Museum on behalf of the Cambay State. One of these was [illegible] the walls of the Jami Masjid which had partly collapsed and [illegible] lower part of a marble doorjamb from a Saiva temple bearing [illegible] an attendant of Siva in a niche. The second sculpture was found at [illegible] in the same state and is an image of [illegible] in marble. The following coins were [illegible] cabinet during the year under review:—

Copper-plate

and Images from Cambay

Coins

List of Coins acquired for the Prince of Wales Museum of, Western India, Bombay during 1919–1920.

Dynasty.	Gold.	Silver.	Copper and other metals.
NON-MUHAMMADAN COINS.			
Greek Kings of Bactria, India	..	..	1
Indo-Scythian	..	..	14
Indo-Parthian	..	..	2
Kushan	1	..	6
Andhra	..	..	2
Kshatrapa	..	17	..
Trikutaka	..	9	..
Gupta	2	13	..
Punchmarked .. .	..	2	..
Mediæval—			
Indo-Sassanian	1	3	..
North India	..	1	2
Central India	2	..	..
Rajputana	..	..	7
Native States—			
,, ,, Cutch-Kathiawad . ..	4	10	7
.. , Baroda	..	6	8
. . Miscellaneous	..	22	4
South India.—Early anonymous	6	..	..
,, Vijaynagar	20	..	..
,, Yadavas of Devagiri	4	..	..
,, Chalukyas of Kalyan ..	9	.	..
,, Miscellaneous	4	2	1
Mysore	10	3	15
East India Company	7	16	1
Foreign	1		..
TOTAL .	71	104	70
MUHAMMADAN COINS.			
Persia	26	277	12
Khalifs-Abbasi	50	728	..
,, Amavi	2	154	..
Sultans of Gujrat	..	37	115
,, Delhi	57	105	510
.. Bengal	..	30	1
,, Jaunpur	..	1	145
,, Malwa	..	..	1
Mughal	35	361	14
Durrani	3	4	..
Bahmani	..	..	4
Shahs of Golkonda	..	10	5
Nawabs of Awadh	3	1	..
Kabul		1	4
Shikh	..	1	..
Miscellaneous	..	5	15
TOTAL ..	176	1,715	826
GRAND TOTAL ..	247	1,819	896
IN ALL ..	..	..	2,962

II. The Antiquarian Museum, Poona.

This Museum has practically ceased to exist as most of its contents were packed in boxes and sent to Bombay when this office was removed to the Central Office Buildings in 1914. It still continues to receive coins from other provinces as the name of the Prince of Wales Museum of Western India is not yet included in the distribution list of Treasure Trove coins of other provinces The following coins were added to the coin cabinet during the year under review :—

Class of coins	AV	AR	Æ
Sultans of Delhi	..	1	.
Mediæval, Northern Indian	..	3	
Mughal	.	31	..
Qutbshahi of Golconda	.	..	4
Adilshahi of Bijapur		.	9
Total	Nil	35	13

III The Museum of the Bombay Branch of the Royal Asiatic Society.

The total number of coins added to this museum was 121 out of which 8 were gold, 95 silver, 10 billon and 8 copper Seven coins were presented by the Government of the Central Provinces, eleven by the Government of the United Provinces, four by the Phaltan State, two by the Government of Bombay, one each from the Government of the North West Frontier Province and the Jodhpur Durbar, and ninety-five from Sir Ramkrishna Gopal Bhandarkar. A detailed list of coins received is given below :—

Mediæval India (Gold)

1 Govind Chandra Dev Rahtor of Kanauj
1 Gangeya Dev of Kalachuri Dynasty
Presented by U P Government.

Southern India (Gold)

1 Flat blank Pillet
1 Vishnu Pagoda.
2 Krishna Raja of Vijayanagar
Presented by the Phaltan Durbar.
2 Krishna Raja of Mysore
Presented by Bombay Government

Ancient India (Silver)

92 Punchmarked.
Presented by Dr R G Bhandarkar
1 Gadhaiya
Presented by the Jodhpur Durbar

Mughals of India (Silver)

2 Aurangzeb, Mint Surat.
(1) 1103 Reg. 35
Presented by C P. Government.
(2) No date.
Presented by N.W F.P Government.

Sultans of Delhi (Billon).

5 [illegible]
2 [illegible]
1 [illegible]

2 Indo-Sassanians [illegible]

Presented by [illegible]

Mughals of India [illegible]

2 Akbar, Mint [illegible]
[illegible]
1 Aurangzeb, [illegible]
[illegible]

Kings of Golconda (Copper).

1 Abdullah Qutb Shah, 1068.
1 Abdul Hasan Shah, 1093.
Presented by C.P. Government.

South Indian (Copper).

1 Wadeyar Dynasty.
2 Copper (illegible).
Presented by Dr. Sir R. G. Bhandarkar.

IV. Bijapur Museum.

The acquisition of articles of the period of the rule of Adilshahi Sultans of Bijapur continues very steadily. At the end of the year under review Mr. R. E. A. Elliott, I.C.S. District Sessions Judge, Bijapur was appointed a member of the committee of management and since that date he is taking very great interest in collecting specimens for this Museum. The following specimens were collected for the Bijapur Museum in 1919-1920:—

Serial No.	Name of the Article.	Price. Rs. As. P.	From whom purchased.
1	One Hucca Bedari (made of zinc with silver ornamentations over it).	5 0 0	Saiyad Mustafa Huseni.
2	One Quran MS.	25 0 0	Kamruddin Saheb Shaman Bangi.
3	One Old copper-plate.	12 0 0	S. A. Bangi.
4	One Barchhi (spear).	25 0 0	Maktum Saheb Amin Saheb.
5	(Rs. As. P.) One Ming Bowl .. 15 0 0; One Later Blue China .. 15 0 0; Blue Jar .. 20 0 0	50 0 0	Jafar Saheb Bangi.
6	Three Old Silver coins.	6 0 0	Vithaldas J. Darbar.
7	Three Qurans MSS. I .. 100 0 0; II .. 50 0 0; III .. 25 0 0; IV Tafsir Huseni MS. .. 75 0 0	250 0 0	Hasham Valad Jafar Saheb Bangi.
8a	Four Silver coins.	6 0 0	Vazirkhan Imamkhan.
8b	Books and bowls. 1 Persian Poetry .. 10 0 0; 2 ,, ,, .. 5 0 0; 3 China bowl .. 10 0 0; 4 ,, ,, .. 20 0 0; 5 Diwan Shaikh Sadi .. 20 0 0; 6 Masnawi .. 30 0 0	95 0 0	Hasham Walad Jafar Saheb Bangi.
9	One China Bowl.	50 0 0	Saiyad Mustafa Huseni.
10	Mufta-ul-Zaman MS.	50 0 0	,, ,, ,, MS.
11	Four Sanads. 1 .. 40 0 0; 2 .. 40 0 0; 3 .. 10 0 0; 4 .. 10 0 0	100 0 0	Hasham Walad Jafar Saheb Bangi,
12	Kitab Hakim Khakani.	150 0 0	Saiyadshah Mustafa Huseni Kadri.
	China Ware.		
13	China bowl.	15 0 0	Sayyad Mustafa Huseni.
14	China plate small.	5 0 0	,, ,, ,,
15	China articles.	12 0 0	Martuza Hydersaheb, Hyderabad.
16	Three small China bowls, blue and white coloured at Rs. 5 each.	15 0 0	Hasham Saheb Jafarsaheb Bangi.
17	Old China pots.	50 0 0	Sayiyad Jainsaheb Shalisaheb.
	Miscellaneous Articles.		
18	Small sword and dagger.	15 0 0	Abbasaheb Mali of Gol Gumbaz.
19	Green stone flower.	2 0 0	Abdulla Sahab Farash of Jami Mosque.
20	Three Bidri Hukas at Rs. 4 each.	12 0 0	Hasham Saheb Jafar Sahab Bangi.
21	(Rs. As. P.) (a) Bidri Hukka .. 5 0 0; (b) Brass tray .. 10 0 0; (c) Copper lid with inscription. 1 0 0	16 0 0	Mohammad Sharif Ali Saheb Bogadadi.

List of the coins acquired for the Baroda Museum.

Gold	Coin	Vishnu Pagoda (Standing type).				
,,	,,	Krishna Raj of Vijaynagar.				
,,	,,	Krishna Raj of ,, (Type II)				
,,	,,	Achyuta Raya of Vijayanagar (Half Pagoda), 16th Century.				
Silver	Coin	Aurangzeb	Mint	Itawa	Date 1102	Regnal Year 35
,,	,,	,,	,,	Surat	,,	,, ,, 14
,,	,,	,,	,,	,,	1089	,, ,, 21
,,	,,	,,	,,	Shahjehnabad Daru-l Khilafat	,, 1097	,, ,, 30
,,	,,	,,	,,	Katak	,,	,, ,, 42
,,	,,	,,	,,	,,	,, 1087	,, ,, 19
,,	,,	Muhammad Shah	,,	Akbarabad Must-aqir-ul-Khilafat.		
,,	,,	,,	,	Farrukhabad		
,,	,,	,,	,,	,,	,, 1150	20
,,	,,	Ahmad Shah	,,	Arkat		, ,, 4
,,	,,	,,	,,	,,		,, . 4
,,	,,	Alamgir II	,	Imtiyazgarh (Adoni)		, ,, 1
,,	,,	Mahammad Akbar II	,		,, 1234	, , 14
,,	,,	Indo Sassanian.				
Copper	,,	Muhammad-bin-sam				
,,	,	Chahada Deva.				
,	,	Altamash				
,,	,,	Jalaludin. Kharizam Shah				
Silver	,,	Alauddin Muhammad Shah				
Billon	,,	Firoz Shah III				
,,	,,	Bahlol Lodi			Date 893 A H	
,,	,,	Sikandar Lodi			, 895 ,,	
,,	,,	,,			, 896 ,,	
,,	,,	,,			, 897 ,,	
,	,	,,			, 898 ,	
,,	,,	,			,, 899 ,,	
,,	,,	,,			,, 900 ,,	
,	,	,,			,, 901 ,	
,,	,,	,,			, 902 .	
,,	,,	,,			, 903 ,,	
,	,,	,,			. 904 ,	
,,	,,	,,			,, 905 .	
,,	,	,,			,, 906 ,,	
,,	,,	,			, 907 ,,	
,,	,	,,			, 908 ,	
,,	,,	,,			, 909 ,,	
,,	,,	,,			,, 910 ,,	
,,	,,	,,			,, 911 ,,	
,,	,,	,,			, 912 .	
,,	,,	,,			,, 913 ,,	
,,	,,	,,			, 914 ,	
,,	,,	,,			,, 915 ,,	
,,	,,	,,			,, 916 ,,	
,	,,	,,			,, 917 ,,	
,,	,,	,,			,, 918 ,,	
,,	,,	,,			,, 919 ,,	
,,	,,	Hussain Shah of Jaunpur			, 887 ,,	
,,	,,	,,			, 896 ,,	
,,	,,	,,			,, 898 ,,	
Silver	,,	Alamgir II	Mint	Shahjahanabad	Date	Regnal Year 4
,,	,,	Shah Alam II	,,	Allahabad	,, 1191	,, ,, 18
,,	,,	,,	,,	Bareli.	,, 1213	,, ,, 37
,,	,,	,,	,,	Muradabad	,, 1190	,, ,, 17
,,	,,	,,	,,	Muhammadabad, Benares	,, 1203	,, ,, 26
,,	,,	,,	,,	,,	,, 1206	,, ,, 26
,,	,,	,,	,,	,,	,, 1207	,, ,, 26
,,	,,	,,	,,	,,	,, 1207	,, ,, 26
,,	,,	,,	,,	,,	,, 1200	,, , 26
,,	,,	,,	,,	,,	,,	26
,,	,,	,,	,,	,,	,,	26

Silver	Coin.	Shah Alam II	Mint.	Muhammadabad, Benares.	Date	1214	Regnal	Year	26
,,	,,	,,	,,	,,	,,	1215	,,	,,	26
,,	,,	,,	,,	,,	,,	1216	,,	,,	26
,,	,,	,,	,,	,,	,,	1217	,,	,,	26
,,	,,	,,	,,	,,	,,	1218	,,	,,	26
,,	,,	,,	,,	,,	,,	1219	,,	,,	26
,,	,,	,,	,,	,,	,,	1220	,,	,,	26
,,	,,	,,	,,	,,	,,	1221	,,	,,	26
,,	,,	,,	,,	,,	,,	1222	,,	,,	26
,,	,,	,,	,,	,,	,,	1223	,,	,,	26
,,	,,	,,	,,	,,	,,	1224	,,	,,	26
,,	,,	,,	,,	,,	,,	1226	,,	,,	26
,,	,,	,,	,,	,,	,,	1227	,,	,,	26
,,	,,	,,	,,	,,	,,	1228	,,	,,	26
,,	,,	,,	,,	,,	,,	1229	,,	,,	26
,,	,,	,,	,,	,,	,,	1230	,,	,,	26
,,	,,	,,	,,	,,	,,	1231	,,	,,	26
,,	,,	,,	,,	,,	,,	1232	,,	,,	26
,,	,,	,,	,,	,,	,,	1233	,,	,,	26
,,	,,	,,	,,	Subha Oudh.	,,	1229	,,	,,	26
,,	,,	Nasiruddin Haider.	,,	Lucknow.	,,	1252	,,	,,	9
,,	,,	Muhammad Ali Shah.	,,	,,	,,	1254	,,	,,	Ahd.
,,	,,	,,	,,	,,	,,	1254	,,	,,	
,,	,,	,,	,,	,,	,,	1254	,,	,,	2
,,	,,	,,	,,	,,	,,	1256	,,	,,	3
,,	,,	,,	,,	,,	,,	1256	,,	,,	4
,,	,,	Amjad Ali Shah.	,,	,,	,,	1258	,,	,,	Ahd.
,,	,,	,,	,,	,,	,,	1259	,,	,,	,,
,,	,,	,,	,,	,,	,,	1259	,,	,,	2
,,	,,	Wajid Ali Shah.	,,	,,	,,	1263	,,	,,	Ahd.
,,	,,	,,	,,	,,	,,	1264	,,	,,	,,
,,	,,	,,	,,	,,	,,	1264	,,	,,	2
,,	,,	,,	,,	,,	,,	1265	,,	,,	3
,,	,,	,,	,,	,,	,,	1266	,,	,,	3
,,	,,	,,	,,	,,	,,	1267	,,	,,	4
,,	,,	,,	,,	Akhtarnagar.	,,	1267	,,	,,	5
,,	,,	Shah Alam II	,,	Lucknow.	,,	1268	,,	,,	5
,,	,,	,,	,,	,,	,,	1268	,,	,,	6
,,	,,	,,	,,	,,	,,	1269	,,	,,	6
,,	,,	,,	,,	,,	,,	1269	,,	,,	7
,,	,,	,,	,,	,,	,,	1270	,,	,,	8
,,	,,	,,	,,	,,	,,	1271	,,	,,	9

VI. Watson Museum, Rajkot.

Four hundred and forty coins were added to this Museum in 1919-1920 out of which two are of gold, 228 silver, 3 billon and 207 copper. 191 Silver coins out of 228 were presented by the Dasada Talukdars of Kathiawad and eleven coins, eight silver and three copper were received from the Provincial Museum, Lucknow. The following list of coins added to the cabinet of this Museum was received from the curator :—

Gold	Silver	Billon	Copper	
..	5	.	..	of 3 foreign countries
.	..	.	82	of 22 Indian states
.	. .	.	72	of 16 foreign countries
..	.	..	36	unascertained
2	228	3	207	
		Total	440	

VII RAJPUTANA MUSEUM, AJMER

Five sculptures and nine portraits were added to the Rajputana Museum, Ajmer, during the year under review Twenty-five coins were added to the cabinet of which three are of gold, ten of silver and twelve of copper. The following list of acquisitions was received from the Superintendent .—

A List of Coins received in the Rajputana Museum, Ajmer, during the year 1919-1920

Source of Receipt	No of coins recd			Particulars
	Gold	Silver	Copper	
The Under Secretary to the Government, U.P , Allahabad		1		Akbar (Mint Ahmedabad)
Do			2	Akbar
Do			1	Allauddin
Do		1		Farruksiyar
Do		1		Gadhia coin.
The Director of Agriculture and Industries, C P , Nagpur		1		Gadhia coin with ' Sri ' on back
Do		1		Ahmed Shah,
Do		1		Aurangzeb. dated 1103
Do			1	Abul Hasan Tana Shah.
Do			1	Abdulla Qutb Shah of Golconda
Do		2		Shah Alam II
The Honorary Secretary, Bombay Branch of the Royal Asiatic Society, Bombay	1			Vishnu Pagoda
Do	1			Krishna Raya
Do	1			Flat blank pillet
The Deputy Commissioner, Hoshangabad		2		Shah Allam II
The Superintendent, Archæological Survey, Western Circle, Poona			1	Ali I
Do			2	Ibrahim II
Do			3	Muhammad
Do.			1	Sikandar
Total	3	10	12	

List of Antiquities deposited in the Rajputana Museum, Ajmer, during the year 1919-1920.

No	Name of Donor	Locality	Description
1	Assistant Commissioner, Ajmer Merwara	Budha Pushkar	A Digambara Jain image (36½" x 28½") of Santinatha
2	Alwar State ..	Rajorgarh	An Ornamental head (11" x 5½") of a female [illegible]
3	" ..	Old Rajgarh	[illegible]
4	R B Pt Gourishankar H Ojha		[illegible]
5	" "		kanya [illegible]
6	Purchased	.	A portrait [illegible]
7		.	" [illegible]
8		..	" [illegible]
9		.	[illegible] al
10		.	[illegible] ler ed 19
11		..	[illegible]
12			[illegible] ence ment, 8187
13			[illegible] Sep- 19
14			[illegible]

VIII. Sardar Museum, Jodhpur.

The Curator of this Museum obtained fifty-seven coloured casts of coins from the Provincial Museum at Lucknow. One Gold and eleven Silver coins were presented to this Institution by His Exalted Highness the Nizam of Hyderabad and twenty-two silver coins were purchased. A list of coins added to this institution and received from the Curator is appended below:—

No.	Particulars of coins.	Number of coins. Gold.	Silver.	Copper.	Date of receipt.
1	Pratapachyutarva of Vijayanagar (1530-1542 A.D.)	1	..	..	28-1-1920
2	Aurangzeb	..	7	..	,,
3	Muhammad Shah	..	2	..	,,
4	Farrukhshiyar	..	1	..	,,
5	Alamgir II	..	1	..	,,
	Total	1	11	..	
	Grand Total	..	12		

List of coins purchased for the Sardar Museum, Jodhpur.

	Particulars of coins.	Number of coins. Gold.	Silver.	Copper.	Date of purchasing.
1	Nahapan	..	2	..	25-3-1920
2	Nahapan re struck by Gautamputra	..	4	..	,,
3	Skandagupta	..	4	..	,,
4	Dharasen (Traikootak dynasty)	..	5	..	,,
5	Sassanian	..	3	..	,,
6	Mohamedan (Safvi ?)	..	4	..	,,
	Total	..	22	..	

No Archæological specimens appear to have been received in the following institutions:—

(1) Victoria and Albert Museum, Bombay.
(2) Victoria Museum, Karachi.
(3) Barton Museum, Bhavnagar.
(4) Bahadur Khanji, Junagadh.
(5) Bhopal Museum.
(6) Victoria Hall, Udaipur.

APPENDIX G.

Treasure Trove.

The following extract on the examination and distribution of Treasure Trove coins is taken from the Annual Report of the Bombay Branch of the Royal Asiatic Society for the year 1919:—

Disposal of Treasure Trove coins.

There were 1,037 coins under examination at the close of 1918 and 1,582 came to the Society for examination, under the Treasure Trove Act during the year under report. The latter included 86 silver from the Mamlatdar of Halol, 588 silver from the Mamlatdar of Dholka, 359 silver from the Mamlatdar of Dapoli, 8 silver and 416 copper from the Mamlatdar of Chopda, 5 silver from the Mamlatdar of Newasa, and 120 copper from the Mamlatdar of Pardi. Out of these 49, from the lot of 73 received from the Mamlatdar of Bhusaval in 1918, were returned as they possessed no numismatic value; and 320 were reported to Government and distributed under their orders as shown below. There are 2,250 coins still under examination.

The coins were examined for the Society by myself and Major H. M. Whittell. The best thanks of the Society are due to these gentlemen for their assistance.

Institutions.	Gold.	Silver.	Total.
Prince of Wales Museum, Bombay	15	101	116
Indian Museum, Calcutta	9	13	22
Delhi Museum	1	15	16
Madras Museum	2	.	2
Provincial Museum, Lucknow	6	3	9
Lahore Museum	4	..	4
Nagpur Museum	1	..	1
Public Library, Shillong	1	8	9
Quetta Museum	1	..	1
Ajmer Museum	5	1	6
Rangoon Museum	1	..	1
Patna Museum	6	5	11
Dacca Museum	6	1	7
Bombay Branch Royal Asiatic Society	6	.	6
British Museum, London	3		3
Fitzwilliam Museum, Cambridge	4	.	4
Sent to the Mint, Bombay	21	15	36
	92	162	254

Durbars.

	Silver.	Total.
Akalkot	5	5
Balsinor	2	2
Bansda	5	5
Baroda	3	3
Bhavnagar	3	3
Bhopal	3	3
Cambay	3	3
Cochin	1	1
Cutch	1	1
Dholpur	1	1
Dungarpur	1	1
Idar	3	3
Indore	1	1
Jamkhindi	5	5
Jeypore	1	1
Jhalwar	1	1
Jind	1	1
Kolhapore	5	5
Lunavada	2	2
Mandi	1	1
Marwar	1	[illegible]
Miraj (Junior)	[illegible]	[illegible]
Mysore	[illegible]	[illegible]
Padukottai	[illegible]	
Rewah	[illegible]	
Sitamau	[illegible]	
Vala	[illegible]	
Total	[illegible]	

No.	District.	Taluka.	Town or Village.	Name and Description of the Monuments.	Class.	Authority.
9	West Khandesh	Sakri ..	Balsana ..	Temple to the left side of (1) Shiva's Temple in Survey No. 418.	..	Government, General Department, Order No. 8389 dated 7th October, 1919.
10	Do. ..	Do. ..	Do. ..	Temple in front of No. (1) in Survey No. 418.	II (a)	
11	Do ..	Do. ..	Do ..	Temple between Durga's Temple and Math in Survey No. 141.		
12	Do. ..	Do. ..	Do. ..	Small temple in Survey No. 141.	..	Government, General Department, Order No. 5037 dated 17th June, 1919.
13	Poona ..	Haveli ..	Poona City	Old citadel known as Shanwar Wada.	II (a)	
14	Karachi	Tatta ..	Tatta ..	(1) Stone tomb with a dome on stone pillars by the side of Mirza Jani Beg's Tomb.	II (a)	Government, General Department, Order No. 2467, dated 4th March, 1920.
15	Do. ..	Do. ..	Do. .	(2) Brick Masjid and enclosures near Nawab Sharufkhan's Tomb supposed to be the Tomb of Syed Amir Khan.	II (a)	
16	Do. ..	Do. ..	Do. ..	(3) Large brick dome near Khalil Khan's Tomb.	I (a)	
17	Do. ..	Do. ..	Do. ..	(4) Stone Tomb with enclosures to the south of Mirza Issa Khan's Tomb.	II (a)	
18	Do. ..	Do. ..	Do. ..	(5) Stone Tomb with enclosures to the north of Mirza Issa Khan's Tomb.	II (a)	
19	Do. ..	Do ..	Do. ..	(6) Brick tomb near the Tomb of Auliya Pir.	II (a)	
20	Do ..	Do. ..	Do. .	(7) Tomb with superstructure on stone pillars to the north of Tomb of Jam Nizamuddin.	II (a)	
21	Do. ..	Do ..	Do. ..	(8) Brick structure to the north of No. 7 above.	II (a)	
22	Do. ..	Do. ..	Do ..	(9) (10) Two pavilions on stone pillars over tombs to the south-west of No. 7.	I (a)	
23	Do. ..	Do. ..	Do. ..	(11) Tomb of Mobarak Khan, son of Jam Nizam-uddin to the west of No. 9.	II (a)	
24	Do. ..	Do. ..	Do. ..	(12) Brick dome to the north of the Tomb of Mubarak Khan.	II (a)	
25	Do. ..	Do. ..	Do. ..	(13) Tomb and compound wall of yellow stone at a distance from and to the south of the Tomb of Jami Nizam-uddin.	II (a)	
26	Do. ..	Do. ..	Do. ..	(14) Tomb and enclosure to the south-west of No. 13.	II (a)	
27	Do. ..	Do. ..	Do. ..	(15) Tomb and enclosure to the west of No. 14.	II (a)	
28	Do. ..	Do. ..	Do ..	(16) Brick dome to the south of No. 15.	III	
29	Do. ..	Do. ..	Do ..	(17) Tomb and compound wall of yellow stone to the south of No. 16.	II (a)	
30	East Khandesh	Pachora ..	Dighi ..	Temple of Devi and Sambha.	II (a)	Government, General Department, Order No. 3339, dated 29th March, 1920.
31	Thana..	Dahanu ..	Khunavda	Caves on Barad Hill ..	II (a)	Government, General Department, Order No 2686, dated 29th March, 1919.

(b) AGREEMENTS.

List of Monuments in private possession, the Owners of which entered into Agreements with the Government.

No.	District.	Taluka.	Town or Village.	Name and Description of the Monuments.	Class.	Authority.
1	Ahmedabad.	..	Viramgaon	Mansar Talao at Viramgaon ..	II (b)	Government, General Department, Order No. 2697 dated 23rd April, 1917.
2	Do. ..	..	Dholka. ..	Malav Tank	II (b)	
3	Do. ..	..	Mandal ..	Jami Masjid	II (b)	

APPENDIX K.

Statement of Expenditure on Conservation Works carried out in the Bombay Presidency during the year 1919-1920.

NORTHERN DIVISION.

Serial No	District	Taluka.	Place	Name of Monument	Amount of Estimate.	Amount Allotted during 1919 20.	Actual Expenditure in 1919 20 in round figures	Description of Work	Remarks	Nature of W[illegible]
					Rs	Rs	Rs			
1	*Ahmadabad*	*Dholka*	*Dholka*	*Khan Masjid*	*5,042*	*1,000*	993	*Materials purchased this year for buttresses in front of the mosque*	*In progress*	*Special rep[illegible]*
2	Do	Do	Do	Balol Khan Kazi's Mosque	4,277	4,000	4,087	Dismantling brick wall on the south side, resetting pillars and lintels under dome and renewing the dome on the Zanana side	Do	Do
3	Do	North Daskroi	Vasna	Roza of Azam Khan Muazzam Khan	773	773	773	Wire fencing provided in the west, also openings in the walls were provided with expanded metal in wooden frames for keeping off birds, doors were also provided	Completed	Do.
4	Do	Do	Vatuwa	*Roza at Vatuwa*	*1,161*		2[illegible]	*The work of providing arches below, original domes was completed this year. (Total expenditure Rs 1,160)*	*Do*	*Do*
5	Do	Do	Do	Tomb of Jalaluddin	628	1,000	444	The masonry was pulled down and balsur teak, railing provided instead	In progress	Do
6	Do	Do	Do	Tomb of Kutb Alum	666		177	Do Do.	Do	Do
7	Do	Do.	Kochrab Paldi	Small stone mosque	700	700	635	Wire fencing with a wooden gate was provided	Completed	Do
8	Do	Do	Ahmadabad	Ahmed Shah's Mosque	1,847	1,847	1,540	(1) Construction of one additional room by the side of Chowkidar's room for Mali within the compound. (2) Entrance gate was shifted to the front, of the mosque—pathways made. (3) Openings in the west wall were closed with expanded metal ¾" mesh in wooden frames.		
9	Do	Do	Do	Tomb of Mir Abu Turab	770	770	703	(1) Wire fencing with iron gate has been provided (2) Foot path 10' wide made round the plinth.	Do	
10	Do	Do	Do	Sidi Saiyad's Masjid	253	253	2[illegible]	Pathways and [illegible] front of the M[illegible] were made and [illegible] gate shifted [illegible] centre of [illegible]	Do	
11	Do	Do.	Do	Rani Sipri's Mosque	5,495	2,328	2,289	A water tank [illegible] and a [illegible]	In progress	
12	Do.	Do.	Do	Baba Lou's Masjid	329	329	3[illegible]	[illegible]	C[illegible]	[illegible]
13	Do	North Daskroi, South Daskroi, Dholka, Viramgam	Ahmadabad Dholka, Vatuwa, Adalaj, etc	Archaeological buildings in Ahmadabad Dist	3,134	3,134	2[illegible]	[illegible]		[illegible]
14	Kaira	Mamudabad	Sojali	Tomb of Saif ud din and Nizam ud din.	192	1[illegible]	[illegible]	[illegible]		[illegible]
15	Do	Do	Mamudabad	Bhamaria Well	1,[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	
16	Do	Thasra	Sarnal	Galteswar Mahadeo Temple	2,[illegible]	[illegible]	[illegible]	[illegible]		
17	Do.	Do.	Do	Do	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
18	Panch Mahal	Halol	Champaner	Pathar Roza	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
19	Do	Do	Do	Bohra Al Masjid	[illegible]	[illegible]	[illegible]	[illegible]		
20	Do	Do	Do	Nagina Masjid	[illegible]		[illegible]	[illegible]		
21	Do	Do	Do	Kevda Masjid	[illegible]	[illegible]	[illegible]	[illegible]		
22	Do.	Do	Do	Juma Masjid	[illegible]	[illegible]	[illegible]	[illegible]		
23	Do	Do	Do	Khazuri Masjid	[illegible]		[illegible]	[illegible]		
24	Do.	Do	Do	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]		[illegible]
25	Do	Do	Do	[illegible] Gumba	[illegible]		[illegible]	[illegible]		
26	Do	Do	Do	Mandir [illegible] gateway	[illegible]	[illegible]	[illegible]	[illegible]		
27	Do	Do	Do	Two [illegible]			[illegible]	[illegible]		
28	Do	Do	Do.	Fort at Pavagadh	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	
29	Do	Do.	Do	[illegible]		[illegible]	[illegible]	[illegible]	[illegible]	
30	Do	Do	Do	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	...rent rep...
31	Do	Do.	Do	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	...al rep...

Serial No.	District.	Taluka	Place.	Name of Monument	Amount of Estimate.	Amount Allotted during 1919-20.	Actual Expenditure in 1919-20 in round figures.	Description of Work.	Remarks.	Nature of Work.
					Rs.	Rs.	Rs.			
32	Panch Mahal	Halol	Champaner ..	Certain monuments at Champaner	49,737	15,000	14,688	(1) Bohra-ki-Masjid:—Concrete in floor was renewed. Central Meharab rebuilt with new stones finely dressed, compound cleared. (2) Mandvi:—clearing debris. (3) Godhra gate:—clearing debris. (4) Jami Masjid: Colonnade roof made water-tight, stone paving of colonnade renewed. (5) Kevda Masjid:—Stone paving of Masjid and tomb renewed. (6) Nagina Masjid:—The outer casing of the rear wall collapsed and was rebuilt. The buttresses also reset in plumb. Roof on 2nd floor was made water-tight. Two minars in front were out of plumb. They are dismantled and reset. At some places the Ashlar masonry was missing and so restored. (7) Lila Gumbaj:—50′ space round the monument was cleared of debris and levelled, stone paving was renewed, the brick masonry of central dome was renewed and covered with 3″ concrete. North side minar stones were reset (8) Citadel Wall:—Jungle cleared. (9) Foot-paths:—Jungle cleared. (10) Ek minar-ki-Masjid:—Footpath constructed. Jungle cleared. (11) Sat Majali:—Concrete floor renewed; iron ties fixed to walls.	In progress...	Special repairs.
33	Do. ...	Do. ..	Do.	Conserving Bohra-ki-Masjid.	2,012					
34	Do. ..	Do. ...	Do. ..	Do. do.	1,945					
35	Do. .	Do. ..	Do. ..	Special repairs to Bohra-ki-Masjid.	2,131					
36	Do.	Do. ..	Do. ..	Conserving Mandvi	1,230					
37	Do. .	Do.	Do. ...	Do. do	820					
38	Do. ..	Do. ..	Do. .	Kevda Masjid ...	6,115					
39	Do. ..	Do. ..	Do. ..	Nagina Masjid.	4,576					
40	Do, . .	Do. ..	Do. ...	Lila Gumabaz	5,373					
41	Do. .	Do.	Do. ..	Ek Minar-ki-Masjid.	1,090					
42	Do. ...	Do. ..	Do. .	Do Panch Mahda-ki-Masjid.	1,554					
43	Panch Mahal ..	Do. ..	Halol ..	Sikandar Shah Roza.	95	95	94	Annual repairs.	Completed ...	Current repair
44	Surat .	Olpad ...	Dhao	Vaux's Tomb at the mouth of the river Tapti	35	30	30	Repairs to masonry and Plastering where necessary.	Do. ..	Do.
45	Broach	Broach ..	Broach ..	Dutch Tombs ..	37	35	30	Removing rank vegetation filling in cracks where found necessary repairs to fencing and clearing of the compound	Do: .	Do.
46	Do. .	Do. ..	Do. ..	Jami Masjid ...	156	175	127	Removing rank vegetation from masonry, recess pointing filling in cracks in terraced roof and plastering where found necessary and keeping the building with its compound in tidy condition.	Do. .	Do.
47	Thana .	Kalyan ..	Ambarnath ..	Temple of Ambarnath	50	50	32	Clearing tank, removing weeds, destroying trees by applying lotion in roots on temple. Clearing temple and compound, repairing and readjusting the dry stone compound wall, cement pointing to steps, etc.	Do. ..	Do,
48	Do. .	Do, .	Kalyan ...	Mutabar Khan's Tomb and Kali Masjid.	50	50	48	Clearing compound of loose stones destroying shrubs and vegetation on top of Masjid and tomb by applying lotion repairing patches of chunam plaster.	Do. ..	Do.
49	Do.	Bassein	Bassein .	Old Portuguese remains in Bassein Fort.	219	100	126	Clearing Jungle, etc.	Do. .	Do.
50	Do. .	Do.	Do. .	Do. Do.	4,720	500	627	Removing debris and stones from Churches. Re-lettering Notice Boards and stone masonry where necessary.	In progress..	Special repairs
51	Do.	Vasheh .	Vasheh ..	Caves	10	10	10	Clearing compound and catch water drains.	Completed .	Current repair
52	Presidency	Panvel	Gharapuri .	Elephanta caves, piers, etc.	2,197	2,125	2,318	Annual repairs and pay of custodians and chowkidars.	Do. .	Current repair and maintenance.
53	Do.	Do.	Do. ..	Elephanta caves, custodian's quarters.	85	85	85	Annual repairs.	Do. .	Current repair
54	Do. ..	Do.	Do.	Elephanta caves, Astt. custodian's quarters.	11	11	11	Do. do. .	Do.	Do.
55	Do. .	Do. .	Do. ..	Police chowki and watchman's quarters.	11	11	11	Do. do. ..	Do. .	Do.

Serial No	District	Taluka	Place	Name of Monument	Amount of Estimate	Amount Allotted during 1919-20	Actual Expenditure 1919-20 in round figures	Description of Work	Remarks	Nature of W[ork]
					Rs	Rs	Rs.			
56	Presidency	Panvel	Gharapuri	Elephanta caves Nos 1, 2, 3, 4	11,128	6,000	5,851	Removing debris and trees, etc	In progress	Special rep[airs]
57	Kolaba	Alibag	Revadanda	Portuguese remains,	1,516	500	565	Trees and shrubs have been removed from the masonry and plaster has been renewed Approach paths have been cleared Turnstiles fixed in openings in compound wall and direction posts fixed (Total expenditure Rs 959)	Do.	Do.
58	Do.	Do	Do	Do	270	250	55	Do. Do	Complete	Current re[pairs]
59	Do	Do	Agarkot	Do	545	505	542	The work of removing roots of trees and shrubs in the masonry, of clearing compound and of pointing was carried out	Do	Do
60	Do	Mahad	Pal	Caves	40	40	40	Foot path and approaches cleared and repaired, tanks cleared and grass removed	Do	Do
61	Do	Do	Raigarh	Sivaji's Chattri and Mahadeo Temple	70	70	52	Shrubs in masonry removed, compound of temple cleared and pointing repaired at places.	Do.	Do
62	Do	Karjat	Ambivli	Caves	30	30	30	Cleaning the surrounding, spreading sand in front removal of rubbish from the caves	Do	Do
63	Do	Do	Peth	Fort	30	30	30	Foot paths repaired, the old gun was cleaned and removed to a more prominent place, grass round the tomb was cleared	Do	Do

Central Division

1	Poona	Maval	Karla	Caves	550	550	583	Maintenance of a care taker and annual repairs	Complete	Current re[pairs] and ma[inte]nance.
2	Do	Do	Bhaja	Do	10	100	100	Do. do	Do.	Do.
3	Do	Do	Do	Do	5,400	2,200	2,131	Purchase of materials and construction of dry rubble stone wall,	In progress	Special rep[airs]
4	Do	Do	Ghatghar	Do		50	50	Annual repairs	Completed	Current rep[airs]
5	Do	Do	Shelarwadi	Do		100	100	Do. do	Do	Do
6	Do	Do	Bedsa	Do		100	102	Do do	Do	Do
7	Do	Do	Lohagadh	Fort		150	149	Do. do	Do	Do
8	Do	Do.	Rajmachi	Do		100	100	Do do.	Do	Do.
9	Do	Junnar	Junnar	Caves		100	100	Do do	Do	Do
10	Do	Haveli	Fulgaon	Peshwa's bathing Ghat		150	18	Annual Repairs	Do	Do
11	Do	Maval	Poona	Shanwar Wada		6,000	6,169	Removing debris	In progress	Special rep[airs]
12	Sholapur	Sholapur	Sholapur	Fort		200	191	Annual repairs	Complete	Current re[pairs]
13	Do	Do	Do	Old Temple in Fort	6,428	4,000	3,947	Excavation of an old Temple found under inner wall	In progress	Special rep[airs]
14	Do	Do	Do	Balcony in the Fort	2,611	2,000	2,134	Rebuilding the collapsed portions of the balcony.	Do	Do
15	Do	Karmala	Karmala	Fort		50	50	Annual repairs	Completed	Current re[pairs]
16	Ahmadnagar	Ahmadnagar	Ahmadnagar	Damri Masjid	20	20	20	Do do	Do	Do
17	Do	Do	Do	Fort	1,135	1,000	1,114	Removal of debris	In progress	Original
18	Do	Kopargaon.	Kokamthan	Old Temple	75	75	75	Annual repairs	Completed	Current
19	Do	Akola	Tahakari	Tripled shrine Temple (Trimurti)	10	5[illegible]	10	Do do	Do	
20	Do				10	25	10	Do. do.	Do.	
21	Do				15	15	15	Do. do	Do.	
22	Do.				15	15	15	Do. do	Do	
23	Do				15	15	15	Do do	Do.	
24	Do				20	20	20	Do do	Do	
25	Do				15	15	15	Do do [illegible]	In pr[ogress]	[illegible]
26	Nasik				2,021		61	Approach [illegible] and [illegible]		
27	Do	Yeola	Ankai	Caves	200	[illegible]	[illegible]	[illegible]		[illegible]
28	Do	Sinnar	Sinnar	Gondeshwar Mahadeva	181	[illegible]	[illegible]	[illegible]		
29	Do	Do	Do.	Aisvara Temple	50	[illegible]	[illegible]	[illegible]		Do
30	Do	Nasik	Pathardi	Pandu Lena Caves	[illegible]	[illegible]	[illegible]	[illegible]		
31	Do	Do	Anjaneri	Temple	[illegible]	[illegible]		Do		
32	East Khandesh.	Chalisgaon	Patna	Maheshvara Mahadeva Temple			[illegible]	Do		Do
33	Do	Do	Vaghali	Mudhai Devi's Temple	[illegible]			Do		
34	Do	Pachore	Sangameshwar	Mahadeo Temple	[illegible]			[illegible]		
35	Do	Bhusaval	Changdeo	Changdeva Temple						
36	West Khandesh	Baglana	Baglana	Temple						Do

Serial No.	District.	Taluka.	Place.	Name of Monument.	Amount of Estimate.	Amount Allotted during 1919-20.	Actual Expenditure in 1919-20 in round figure.	Description of Work.	Remarks.	Nature of Work.
					Rs.	Rs.	Rs.			
3	Belgaum	Belgaum	Belgaum	Old Jain Temple in the corner of the commissariat store yard.	431		319	Filling crevices and cracks with cement grout.	In progress	Special repairs.
4	Do.	Do.	Do.	Jain Temple behind the German prisoners mess.	310	1,200	367	Excavation, rubble filling, lime concrete and underpinning.	Completed.	Do.
5	Do.	Golak	Gokak falls	Group of Temples on the right and left sides of the Gokak falls.	2,598		209	Removing earth, etc., from roof remaking roof and replacing masonry, etc. of Akka-Tangi Gudi.	In progress..	Do
6	Do.	Sampgaon	Degaon	Temple at Degaon	33		33	Stopping leakages, clearing bushes repairing stone steps and general maintenance.	Completed ..	Do.
7	Bijapur	Bijapur	Ainapur	Begam's Tomb	451	451	452	Clearing and levelling the compound.	Do.	Do.
8	Do.	Do.	Do.	Do.	2,368	2,368	641	Whole work (such as compound wall, closing of cellar, construction of steps, etc., has been completed. Total cost Rs. 2,133.	....	....
9	Do.	Do	Do.	Begam's Mahal	1,701	611	321	The work of filling the crack over the lattice. (Total expenditure up to the end of March, 1919, was Rs. 1,090).	Do.	Do.
10	Do.	Do.	Do.	Ain-ul-muluk's Tomb	668	668	640	Clearing and levelling the compound.	Do.	Do.
11	Do.	Do.	Bijapur	Jod Gumbaz	7,795	7,795	5,965	Do.	In progress..	Do.
12	Do.	Do.	Do.	Gol Gumbaz	19,476	19,476	18,122	Do.	Do.	Do.
13	Do	Do.	Do.	Do.	2,448	2,448	3,836	Do. and open site round Gol Gumbaz.	Completed ...	Do.
14	Do.	Do.	Do.	Do.	2,399	2,399	2,371	The work consists of clearing, etc., inside the Gumbaz at the time of His Excellency's visit.	Do.	Do.
15	Do	Do.	Do.	Do.	10,110	3,000	2,613	Construction of compound wall.	In progress...	Do.
16	Do.	Do.	Do.	Pir Ali Shahid's Masjid.	68	68	64	Clearing and levelling the compound.	Completed ..	Do.
17	Do.	Do.	Do.	Mihtar-i-Mahal	229	229	235	Do.	Do.	Do.
18	Do.	Do.	Do.	Asar Mahal	106	106	25	Do.	Do.	Do.
19	Do.	Do.	Do.	Juma Masjid	1,206	1,206	1,417	Do.	Do.	Do.
20	Do.	Do.	Do.	Ibrahim Roza	7,329	3,604	381	Do.	Do.	Do.
21	Do.	Do.	Do.	Protected Monuments in Bijapur District.	3,985	..	17	Providing notice boards. (Expenditure is on account of arrears.)	In progress..	Do.
22	Do.	Do.	Do.	Chhota Asar	993	993	7	Held in abeyance on account of objection taken by the Muhamadan community	Completed ..	..
23	Do.	Do.	Do.	Small Masjid near Deccani Idga.	50	50	50	Clearing and levelling the compound.	Completed ..	Do.
24	Do.	Do.	Do.	Mustafa Khan's Mosque.	442	442	410	Do.	Do.	Do.
25	Do.	Do.	Do.	Batulla Khan's Masjid.	405	405	397	Do.	Do.	Do.
26	Do.	Do.	Do.	Tomb of Ali Adil Shah II.	1,035	1,035	849	Do.	Do.	Do.
27	Do.	Do.	Do.	Arq-Qila Gate	128	128	128	Do.	Do.	Do.
28	Do.	Do.	Do.	Yusuf's old Juma Masjid.	80	80	76	Do.	Do.	Do.
29	Do.	Do.	Do.	Haji Hasen's Tomb	270	270	254	Do.	Do.	Do.
30	Do.	Do.	Do.	Aurangjeb's wife's Tomb.	171	171	171	Do.	Do.	Do.
31	Do.	Do.	Bijapur Dist. ..	Archæological Buildings.	4,444	3,720	4,119	Pay of caretakers, etc....	Do.	Maintenance
32	Do.	Do.	Do.	Do.	1,000	1,000	861	Annual repairs carried out.	Do.	Current repairs.
33	Do.	Do.	Do.	Tomb of Adil Shah I	468	201	89	Repairs to platforms of Tombs, plastering inside, etc., was done (expenditure up to end of March 1920, Rs. 267).	In progress...	Do.
34	Do.	Do.	Do.	Protected Monuments	185	185	167	Preliminary survey, arrears of last year.	Completed	Do.
[illegible]	Do.	Do.	Do.	Gagan Mahal	711	91	88	Arrears of last year (expenditure up to the end of March, 1920, Rs. 617).	Do.	Do
	Do.	Do.	Do.	Jod Gumbaz	3,932	847	208	Compound wall. Arrears of last year (expenditure up to end of March 1920, Rs. 3,085).	Do.	Do.
37	Do.	Do.	Do.	Juma Masjid	369	121	13	Arrears of last year's work. (Total expenditure up to end of March, 1920 Rs. 188).	Do.	Do.
38	Do.	Do.	Do.	Juma Masjid, Ibrahim Roza, Golgumbaz.	1,065	1,065	1,264	Up-keep of garden, purchase of plants and pay of Malis.	Do.	Do.
39	Do.	Do.	Do.	Arq Qila gate	192	77	14	Last year's arrears.	Do.	Do.
40	Do.	Do.	Do.	Nagarkhana Museum	700	164	700			
41	Do.	Do.	Torvi	Anand and Asar Mahal	869	868	787	Clearing and levelling the compound.	Do.	Do.
42	Do.	Do.	Do.	Sangit Mahal	670	670	519	Do Do.	Do.	Do.
43	Do.	Do.	Do.	Nari Mahal	1,930	1,930	1,820	Do. Do.	In progress ..	Do.
44	Do.	Do.	Do.	Shah Nawaz Khan's Tomb.	164	164	164	Do. Do.	Completed .	Do.
45	Do.	Do.	Do.	Nau Gumbaz	110	110	113	Do. Do.	Do.	Do.
46	Dharwar	Gadag	Dambal	Dod Basavanna's Temple.	2,186	2,500	1,961	All dismantling work has been completed. Resetting of stones is in progress.	In progress	Do.

District	Taluka	Place	Name of Monument	Amount of Estimate	Amount Allotted during 1919-20	Actual Expenditure in 1919-20 in round figures	Description of Work	Remarks	Nature of Wo
				Rs	Rs	Rs			
Dharwar	Gadag	Dambal	Someshwar Temple	10		10	Usual repairs were carried out	Completed	Current repairs
Do	Do	Do	Dod Basavanna Temple	10		10	Do. Do	Do	Do
Do.	Do	Gadag	Saraswati Temple	10		10	Do Do	Do	Do
Do	Do	Do	Someshwar Temple	15		15	Do Do	Do.	Do
Do.	Do	Lakundi	Kasivisvesvara Temple	15		15	Do Do	Do	Do
Do.	Do	Do	Nameswar Temple	10		10	Do Do	Do	Do
Do.	Do	Do	Kumbhagiri Temple	12		12	Do Do	Do	Do
Do	Do	Do	Jain Basti	10		10	Do Do	Do	Do
Do.	Hangal	Balambid	Rameswar Temple	42		4[illegible]	Clearing jungle on both sides of the two temples and removing prickly peer on the top of the temple, plastering with cement wherever necessary	Do	Do
Do	Do	Do	Rameswar Temple	9					
Do	Do	Hangal	Virabhadra Temple	12	210	12	Clearing compound and removing grass and roots from the top of the Sikhara cement pointing and plastering	Do	Do
Do	Do	Naragal	Somesvara Temple	9		9	Removing prickly shrubs grown round the temple, washing the stone pillars plastering and cement pointing where necessary	Do	Do
Do	Hubli	Unkal	Four porched Temple	12		1	Usual current repairs	Do	Do
Do	Karajgi	Chowdadampur	Muktesvara Temple	15		15	Removing weeds and other vegetation grown in the masonry, lime pointing where necessary		
Do	Do	Haveri	Sidhesvara Temple	10		10	Clearing premises, etc	Do.	Do
Do	Do	Haralhalli	Somesvara Temple	,167		9	The work has been kept in abeyance for the inspection of the Archaeological Superintendent		
Kanara	Bhatkal	Bhatkal	Jattappanaikan Chandra Nathesvara Basti	25		19	Removing rank vegetation, clearing inscription slabs and cement pointing the cracks	Completed	Current repairs
Do	Honnawar	Nagar Basti Kori or Gersappa	Chatur Mukha Basti	74		48	Clearing rubbish, etc., from the compound, Repairing road, cement pointing to the seats of basti	Do	Do
Do	Do	Do	Temple of Vardhamana Svami	[illegible]		14	Clearing compound, repairing road and cement pointing	Do	
Do	Do	Do	Temple of Virabhadra	36		20	Do Do	Do	
Do.	Kumta	Mirjan	Five Inscription slabs	6		6	Clearing inscription slabs and clearing site	Do	
Do	Siddapur	Bilgi	Temple of Siva	9	2,0	9	Clearing compound [illegible] grass from the temple building	Do	
Do	Sirsi	Somanagar	Do	26		14	[illegible]	Do	
Do	Do	Sonda	Do	171		11	[illegible]	[illegible]	
Do.	Do	Do	King's seat	36		[illegible]	[illegible]		
Do	Do	Do	Vardhamana Svami to the south of King's seat	26		[illegible]	[illegible]		
Satara	Javli	Pratapgarh	Afzulkhan's Tomb	14		[illegible]	[illegible]	[illegible]	
Do	Karad	Jakhinwadi	Buddhist caves	[illegible]			[illegible]	[illegible]	
Do.	Patan	Patan	Do in Patan Taluka	[illegible]		[illegible]	[illegible]	[illegible]	
Do.	Satara	Karanja	Brick column erected by the Emperor Aurangzeb,	[illegible]		[illegible]	[illegible]	[illegible]	
Ratnagiri	Dapoli	Dabhol	Masjid	[illegible]		[illegible]	[illegible]		
Do	Do	Harnai	Fort [illegible]	[illegible]		[illegible]	[illegible]		
Do	Malwan	Malwan	Sind[illegible]	[illegible]		[illegible]	[illegible]		
Do	Ratnagiri	Jaigadh	Fort [illegible]	[illegible]		[illegible]	[illegible]		
Do.	Vijayadurga	Vijayadurga	Fort [illegible]	[illegible]		[illegible]	[illegible]		

Serial No.	District.	Taluka.	Place.	Names of Monument.	Amount of Estimate.	Amount Alloted during 1919-20.	Actual Expenditure in 1919-20 in round figures.	Description of Work.	Remarks.	Nature of W
					Rs.	Rs.	Rs.			
3	Karachi Buildings.	Haidarabad	Haidarabad ..	Gulam Shah Kalhora's Tomb.	893	5,000 +2,000	1,174	(a) Filling up gaps in glazed Jail-windows of the Vazir's Tomb in the court yard with new glazed Jali work similar to existing one. (b) Resetting tiling on one tomb in the court yard including plastering where necessary. (c) Repairing all other tombs in the court yard including the large Vazir's Tomb and re-plastering. (d) Removing and resetting 3 bulged portions of glazed-tile-dado in the interior of the Tomb. (e) Resetting glazed tiles fallen from walls since last year's repair in "Checroli" mortar and provision of "Checroli" fillets in gaps as provided in previous years. (f) Renewal of wire netting in clerestorey windows of main buildings where necessary to keep out birds. (g) Cutting down branches of trees growing close to the platform.	In progress ... Do. ..	Special rep Do.
4	Do. ..	Do.	Do. ..	Do. ..	7,960	....	8,178	(a) Providing a large expanded metal door at the inner end of the passage of the entrance gate to prevent bats from entering the passage at the sides and the interior of the dome. (b) Removing, redressing and resetting the whole of the stone pavement of the high platform round the main tomb, and filling in gaps on the tops and at the sides. (c) Resetting of glazed tiles fallen from walls since last year's repair in, "Cheeroli" mortar and provision of "Cheeroli" fillets. (d) Renewal of wire netting in clerestorey windows where necessary. (e) Rebuilding of broken portions of the compound wall, repairing other portions and plastering the whole with neru. (f) Provision of steps at the entrance gate into the compound. (g) Provision of a wooden-frame with expanded metal entrance gate, a large door of similar description in the main opening into Masjid and similar fixed shutters in the other openings in the north, south and east walls of the Masjid. (h) Repairs to the walls of the Masjid where necessary and clearing, levelling the compound. (i) Provision of lime concrete and lime plastered floor in the interior of the Masjid.	Do. ...	Do.
5	Do. .	Do. ..	Do.	Sarfraz Khan's Tomb	258	85	77	Ordinary repairs .	Completed ...	Current re and main ance.
6	Karachi Canals	Tatta	Makli Hills	Tombs on Makli Hills	168	} 620	20	Do. do. ..	Do. ...	
7	Do. ..	Do. ..	Do. do. .	Do. do.	301		513	Do. do. .	Do. ...	Do.
8	Do. ...	Do. .	Do. do. ..	Do. do. ..	12,535	..	1,234	Lime pointing, cement and lime plaster. Providing doors of expanded metal. Stone masonry. Demolishing and renewing damaged parts.	In progress ..	Special rep
9	Western Nara	Dadu ..	Khudabad ..	Jami Masjid ..	179	106	107	Pay of caretaker and Chunam plaster, earth work in open yards in depressions and levelling yard, filling up cracks.	Completed ...	Current re and main ance.
10	Do. .	Do. ..	Do. .	Yar Muhammad's Tomb.	145	66	66	Chunam plaster ..	Do. ..	Current rep
11	Do. ...	Do.	Do.	Do. do.	1,356	1,000	1,000	Under-pinning wall and renewing Chunam plaster.	In progress...	Special rep

Serial No	District	Taluka	Place	Name of Monument	Amount of Estimate	Amount Allotted during 1919-20	Actual Expenditure in 1919-20 in round figures	Description of Work	Remarks	Natu…
					Rs	Rs	Rs			
12	Do	Do	Do	Jami Masjid	2,561	500	500	Under pinning arches, etc. Ohunam plaster Concrete in bed, providing expanded metal in Pakka teak frames and a shallow drain all round the verandah	In progress	Spe…
13	Shikarpur	Rohri	Rohri	Satyan Jo Than	2,012	1,500	1,298	Repairs carried out in accordance with Mr Banerji's conservation note	Do	
14	Do	Do	Do	South wall of the Masjid near Satyan Jo Than	87	87	58	Repairs carried out in accordance with Mr Banerji's conservation note	Completed	

Indus Left Bank Division

Serial No	District	Taluka	Place	Name of Monument	Amount of Estimate	Amount Allotted during 1919-20	Actual Expenditure in 1919-20 in round figures	Description of Work	Remarks	Natu…
1	Eastern Nara	Mirpurkhas	Mirpurkhas	Buddhist Stupa		190	190	Repairs and pay of care takers.	Completed	Curr…
2	Do	Mithi	Naokot	Fort	70	70	54	Repairs to the Fort	Do	Man…
3	Do	Do	Umarkot	Do.	106	100	101	Do do	Do	Curr…
4	Nasrat Canals	Moro	Thul Mir Rukhan	Buddhist Stupa		15	16	General clearing	Do	
5	Do	Do	Do	Tomb of Nur Mahamad Kalhora		100	99	Ordinary repairs	Do	
6	Fateh Canal	Sinjhoro	Sinjoro	Brahmbro jo Thul		120	71	Do. do	Do	
7	Do	Gum	Gaja	Buddhist Stupa	25		22	Do do	Do	

	Rs
Northern Division	48,339
Central do	18,078
Southern do	54,622
Indus Right Bank Division	14,511
Indus Left Bank do	550
Grand Total	Rs 1,36,100

APPENDIX L.

Report on Conservation in Central India

The following statement received from the Political Agent in the Southern States of Central India shows the work done and the expenditure incurred on the conservation of ancient monuments in the Dhar State during the year 1919-1920 .—

Serial No	Name of Monument	Expenditure from Imperial Grant	Expenditure from State funds.
	Monuments at Mandu	Rs As. P.	Rs As P
1	Jami Masjid	1,427 5 6	109 8 6
2	Hoshang's Tomb		139 0 0
3	Jahaz Mahal		58 11 6
4	Hindola Mahal	..	3 5 0
5	Champa Baori	.	18 6 6
6	Dilwar Khan's Mosque	..	19 6 0
7	Hammam	..	21 12 0
8	Khilji Mausoleum	.	129 3 0
9	Baz Bahadur's Palace	..	37 11 0
10	Rupmati Pavilion	....	35 10 0
11	Lal Bungalow	....	5 6 0
12	Chhappan Mahal	.	19 14 0
13	Toweli Mahal	.	18 0 0
14	Darya Khan's Mosque	....	1 10 6
15	Miscellaneous charges	..	118 10 4
16	Pay of the caretakers	..	559 10 6
17	Establishment	...	1,812 0 0
	Monuments at Dhar.		
18	Bhojshala, Kamal Molana	..	23 3 2
19	Lat Masjid	....	28 1 1
20	Caretakers' pay	....	122 0 0
	Monuments at Sarai		
21	Sarai Fort	....	10 4 3
		1,427 5 0	3,258 1 1
	Total ..	....	[illegible]15

The Chhatarpur State in the Bundhelkhand Agency spent Rs. 156-2-3 in repairs to the temples at Khajraho in that state and the Rewa State repaired the temples at Amar Khantak and Chandrehi. No work seems to have been done in any other state in Central India during the year under review. The Gwalior State has been excluded from this circle.

APPENDIX M.

Report on Conservation in Rajputana.

In British Rajputana Rs. 1,494 were spent in the conservation of the ancient monuments at Ajmer. Out of this amount Rs. 775-5 0 were spent in constructing chaukidars' quarters in the compound of Abdulla Khan's tomb. The balance Rs. 716-11-0 were spent in building a compound wall in front of the Badshahi Building in Naya Bazaar.

The work of restoring broken sculptures in the Delwara temples near Mount Abu was in progress throughout the year but the amount spent is not known.

The temples of Ubai Serji and Gharia Deora in the Udaipur State, the Chattris at Sarbagh in the Kotah State, the temple of Chandraoti at Patan in the Jhalawar State and the fort at Bulwara in the Jaisalmer State were repaired by the respective durbars concerned. No conservation work was carried out in any other state of Rajputana during the year under review.

APPENDIX N.

Report on Conservation in States in the Bombay Presidency.

According to the report received from the Resident at Baroda Rs. 1,620-1-0 were spent by the Baroda State in the conservation of their ancient monuments.

In the Junagarh State Rs. 2,296 were spent in conservation work out of which Rs. 116 were spent on the Khapra Kodia caves and Rs. 2,173 in repairing the walls of Uparkot Fort at Junagarh. Rs. 5-8-0 were spent in repairing Sawai Pir's tomb and Re. 1-8-0 in repairing Yakut Khanya Pir's tomb at Jafrabad.

APPENDIX O.

Inspection Reports of Executive Engineers.

Central Division.

Ahmednagar District.

Lakshminarayan's Temple at Pedgaon, Taluka Shrigonda.—Improvements to the extent of Rs. 580 are necessary as per estimate sent to the Superintendent, Archæological Survey, W.C., Poona, with this office No. 382 dated April 16th, 1919. It is in connection with the details given in the inspection report for the past year sent under my No. 353 dated 15th April, 1919. The Superintendent was reminded in September 1919, to sanction funds as promised by him but no funds were sanctioned. The cracked floor and roof were cleared and washed. The roof and the exposed foundations of wall on river side were repaired from the current repairs allotment of Rs. 15.

Devi's Temple at Mandavgaon, Taluka Shrigonda.—The temple is in good condition and needs very little repairs. Allotment received during the year was spent on pointing to base of walls and repairs to roof including removing grass and trees.

Mallikarjun's Temple at Karjat.—There are two temples of God Siva which are of some antiquity. Repairs have been carried out to the temple which is close to the eastern gate of the village wall. The compound needs to be cleared of large boulders and stones. Allotment received during the year was spent on removing prickly pear, clearing temple and its surroundings and stopping the leakage in roof. It would be better if the Superintendent makes it clear as to which of the two temples is to be repaired.

Damodar Mahadev's Temple at Kokamthan.—The building is not in good condition. This fact has been brought to the notice of the Superintendent;

Archæological Survey (vide copies of the correspondence sent to that officer under this office No. 4951 dated 30th October, 1919). The matter cannot be decided until the receipt of final orders from that officer. Repairs have been carried out to the extent of Rs. 75 during the year under report.

Hemadpanti Tank at Bamani.—Allotment of Rs 15 received for this work was spent in clearing up the place and for stacking neatly all fallen stones from the structure. It would be better if the work is once inspected by the Superintendent and final orders passed on the subject to proceed further in the matter. Small allotments will not do any good to the work

Nizam Ahmedsaheb's Tomb at Ahmednagar.—The building is in fair condition No allotment was sanctioned for this work during the year under report. The following repairs are necessary. Repairing the chunam plaster of the terrace roof, repairing lime pointing of the walls, and renewing expanded metal of the front door

Dhokeshwar Caves at Dhoka.—Allotment of Rs. 15 received for this work has been spent on patching as far as possible. Some masonry work and repairs to the fallen portion are necessary to avoid further damage. Underpinning work is necessary in order to support the falling pieces of the temple and the statues.

Poona District

Caves at Shelarwadi.—In good condition Stone preserver applied for preventing further deterioration of the rock The approach road is badly in need of repairs.

Cave Temple at Bhamburda.—In good condition The Nandi Pavilion in front of the temple is very much cracked and if not attended soon will fall down There are several mud walls inside the temple which require to be removed and the approach road repaired.

Shri Sambhaji's Tomb at Tulapur.—In dilapidated condition and requires repairs per estimate submitted under this Office No 6567 dated 12th November 1917. The most essential work requiring early attention is that of removing prickly pear around the tomb the approximate cost which would be Rs 40

Caves at Karla.—In good order Inspected on 31st January and 28th February, 1920 The architrave to the 2nd large cave was originally supported by two columns. One has disappeared and the other is cracked. These columns need to be repaired and renewed otherwise the architrave may fall in A separate chowkidar for the whole year round is necessary.

Caves at Bhaja.—In good condition Inspected twice on 31st January, 1920, and 28th February, 1920 Special repairs to the caves in progress. Approach road from Malvali Railway Station to the caves requires attention. The approach road is badly in need of repairs

East Khandesh District.

Pandava's Wada, Masjid at Erandol.—Inspected by the Executive Engineer on 27-4-20. Rank vegetation and shrubs grown on walls require to be removed. No funds allotted for repairs this year.

SOUTHERN DIVISION.

Dharwar District.

Ramesvara Temple at Balambid.—The top and sides of the te[illegible] thickly over-grown with prickly shrubs and roots [illegible] are to be [illegible] and some stones have become loose. These should be set right [illegible] and also lime plaster and point at places for [illegible] leakages [illegible]

Virabhadra Temple at Hangal.—Same [illegible] and some [illegible] be removed from the masonry work. Some [illegible] work [illegible] entrance was half built last year and [illegible]

Sarvesvara Temple at Naregal.—[illegible] cessary and is to be done alone.

Mukteshwar Temple at Ch[illegible] [illegible] ping leakages in the roof is necessary

Serial No	Name of District	Locality	Name of Work	Amount
				Rs
6	Thana ..	Bandra .	Fort	40
7	Do ..	Bassein	Do . ..	100
8	Do .	Ambarnath ..	Temple .	50
9	Do	Vashali	Caves . .	10
10	Do ..	Thana	Graves of English factors	12
11	Do, .	Arnala .	Fort .	40
12	Do .	Mandapeswar	Caves, old Portuguese Church and water tower	25
13	Do .	Nanaghat ..	The Brahmanical caves ..	25
14	*Kaira and Panch Mahals*	*Champaner*	*Current repairs to Archæological monuments* .	250
15	Do .	Do	Pay of one karkun at Rs 35 per month	420
16	Do	Do		240
17	Do	Do		900
18	Do	Halol		60
19	Do	Sojali		200
20	Ahmedabad ..	Adalaj		204
21	Do ..	Kochrab Paldi .	Small Masjid	20
22	Do	Dholka .	Current repairs to and caretakes's pay for Khan Masjid	184
23	Do.	Do	Khan tank	50
24	Do	Do	Current repairs to and caretaker's pay for Balol	184
25	Do .	Vatva		288
26	Do	Viramgaon		60
27	Do	Isanpur		60
			Mosque	
28	Do.	Ahmedabad	Current repairs to and caretaker's pay for Dada Harir's well	194
29	Do	Do	Dada Harir's Masjid and Tomb	60
30	Do. .	Do	Dutch Tombs on Kankaria tank	50
31	Do.	Do .	Ajamkhan's Palace	60
32	Do	Do. .	Current repairs to and caretaker's pay for Sidi Sayyad's Masjid	156
33	Do .	Do	Current repairs to and caretaker's pay for Ahmad Shah's Mosque	134
34	Do .	Do .	Current repairs to and caretaker's pay for Rani Shipri's Mosque and Tomb.	164
35	Do	Do.	Muhafiz Khan's Masjid ..	20
36	Do .	Do .	Queen's Mosque, Sarangpur	20
37	Do	Do .	Current repairs to and caretaker's pay for Bava Loli's Masjid	184
38	Do	Do	Sidi Basir's Minar and Tomb	70
39	Do	Do.	Tomb of Mir Abu Turab .	60
40	Do.	Do .	Brick minars on Railway Station	14
41	Do	Do	Current repairs to and caretaker's pay for Achyut Bibi's Mosque and Tomb	174
42	Do	Do	Miyan Khan Jahan's Masjid .	50
43	Do	Do	Tomb of Azamkhan Moazam Khan	50
44	Do	Do	Pay of one Inspector at Rs 40 per month	480
45	Do	Do	Pay of one karkun at Rs 35 per month	420
46	Do	Do	Pay of one Mukadam at Rs 15 per month	180
47	Kolaba	Amboli	Caves .	50
48	Do ..	Pal	Caves .	40
49	Do	Raigarh	Shivaji's Tomb and Mahadev's Temple	100
50	Do	Revdanda	Portuguese Remains .	300
51	Do	Alibag .	Fort .	120
52	Do .	Kuda	Caves .	50
53	Do .	Karlai	Fort	40
54	Do .	Peth .	The Kotali Fort .	60
55	Surat and Broach	Broach	Dutch Tombs	35
56	Do ..	Do ..	Jami Masjid	160
57	Do .	Olpad .	Vaux's Tomb .	35

CENTRAL DIVISION.

58	Poona	Pulgaon	Peshwa's bathing ghat .	[illegible]
59	Do	Karla	Caves .	[illegible]8
60	Do .	Ghatghar	Do . ..	[illegible]
61	Do	Bhaja .	Do . . .	250
62	Do	Shelarvadi .	Do .	100
63	Do	Bedsa .	Do	100
64	Do	Junnar .	Do. .. .	100
65	Do	Lohgarh	Fort . .	150
66	Do	Rajmachi .	Do	[illegible]
67	Do .	Visapur .	Do . .	100
68	Do	Bhamburda .	Caves	[illegible]
69	Do	Tulapur	Sri Sambhaji's Tomb	[illegible]
70	Sholapur	Sholapur .	Fort	[illegible]
71	Do ..	Karmala	Do	50
72	Nasik	Ankai	Caves	200
73	Do .	Pandu Lena	Do	150
74	Do . .	Sinnar .	[illegible]	[illegible]

Serial No.	Name of District.	Locality.	Name of Work.	Amount.
				Rs.
75	Nasik ..	Do. ..	Gondeswar Temple	180
76	Do. ..	Anjaneri ..	Temple	100
77	Do ..	Jhodga	Temple of Mankeswar Shiva	100
78	East Khandesh ..	Patna ..	Maheswar Mahadeo Temple	50
79	Do. ..	Changadev ..	Temple	100
80	Do ..	Sangameswar ..	Old Mahadeo Temple	100
81	Do ..	Vaghali ..	Mudhai Devi Temple	50
82	West Khandesh	Balsana ..	Pay of one caretaker	120
83	Do. ..	Songir ..	Mohamedan Tombs	134
84	Ahmednagar ..	Kokamthan ..	Old Temple	75
85	Do. ..	Do. ..	Damri Masjid	20
86	Do ..	Tahakari ..	Triple shrined temple of Bhavani	50
87	Do. ..	Harischandragarh	Caves and Temple	25
88	Do ..	Mandavgaon-Katrabad.	Devi Temple	13
89	Do. ..	Dhoka ..	Caves	16
90	Do. ..	Karjat .	Malikarjuna's Temple	20
91	Do. ..	Pedgaon ..	Bableswar Temple	16
92	Do ..	Bamni ..	Hemadpanti Tank	16
93	Bijapur .	Bijapur ..	Current repairs to Archaeological Buildings ..	1,000
94	Do. .	Do. ..	Pay of one Maistri at Rs. 50 per month ..	600
95	Do. ..	Do. ..	Pay of one Inspector at Rs. 33 per month ..	396
96	Do. ..	Do. ..	Pay of one karkun at Rs 30 per month ..	360
97	Do ..	Do. ..	Pay of four Imaratwalas, one at Rs. 17 per month and three at Rs. 16 per month.	780
98	Do ..	Do. ..	Pay of two malis at Rs. 20 per month	480
99	Do. .	Do. ..	Pay of two sweepers at Rs. 15 per month ..	360
100	Do. .	Do. ..	Pay of fourteen caretakers at Rs. 14 per month ..	2,352
101	Do. ..	Do. ..	Upkeep of garden in Juma Masjid	500
102	Do. ..	Do. ..	Museum	1,064
103	Do ..	Do ..	Honorarium for compiling Bijapur Museum Catalogue.	125
104	Do .	Badami ..	Pay of caretakers at Rs. 14 per month.. ..	336
105	Do ..	Aiholi ..	Do. do. do.	336
106	Do. .	Pattadkal .	Do. do. do.	336
107	Kanara ..	Kanara ..	Current repairs to Archaeological Buildings ..	30
108	Do. ..	Bhatkal ..	Repairs to Jattappa Naikan Chandra Natteswar Basti.	20
109	Satara ..	Pratapgarh ..	Afjulkhan's Tomb	10
110	Do. .	Satara ..	Current repairs to Archaeological Buildings ..	120
111	Belgaum ..	Degaon ..	Do. do. to the old Temple	33
112	Dharwar ..	Dharwar ..	Do. do. to Archaeological Buildings ..	122
113	Dharwar Irrigation.	Dharwar ..	Do. do. do. do. ..	152
114	Ratnagiri ..	Ratnagiri ..	Do. do. do. do. ..	550
115	Do. ..	Dhabol ..	Do do. to the Mosque	100

Indus Right Bank Division.

116	Karachi Buildings	Hyderabad ..	Gulam Shah Kalhora's Tomb	130
117	Do. ..	Do. .	Gulam Nabi Kalhora's Tomb	130
118	Karachi Canals ..	Tatta ..	Current repairs to and one caretaker's pay for Tombs on Makli Hills.	768
119	Western Nara ..	Khudabad ..	Current repairs to and pay of one caretaker for Jami Masjid	138
120	Do. ..	Do. ..	Yar Mahammad's Tomb	178

Indus Left Bank Division.

121	Nasrat Canals ..	Moro ..	Tomb of Nur Muhammad Kalhora	90
122	Do. ..	Do. ..	Stupa at Thul Mir Rukan	10
123	Hyderabad Canals	Sinjhoro ..	Upkeep of Brahmbua Ka Thul	120
124	Eastern Nara ..	Mirpurkhas ..	Current repairs to and pay of one caretaker for Buddhist stupa.	190
125	Fuleli Canals ..	Gaja ..	Current repairs to Buddhist stupa	30
			Total ..	52,832

Special Repairs.

LIST No 2.

(Arranged in order of Importance)

Serial No	Name of District	Locality	Name of Work.	Amount.
				Rs
1	Kaira and Panch Mahals	Champaner	Archæological Monuments	10,000
2	Presidency	Gharapuri	Elephanta Caves	5,000
3	Ahmedabad	Dholka	Khan Masjid	4,000
4	Karachi Buildings	Hyderabad	Kalhora Tombs	4,000
5	Karachi Canals	Tatta	Tombs on the Makli Hills	4,000
6	Belgaum	Gokak	Falls	2,000
7	Bijapur	Aiholi	Temples	3,000
8	Do.	Pattadkal	Do.	3,000
9	Sholapur	Sholapur	Tomb of Begami	2,500
10	Thana	Kanheri	Caves	2,000
11	Poona	Bhaja	Do.	2,000
12	Sholapur	Sholapur	Fort	3,200
13	Thana	Bassein	Portuguese Monuments	2,500
14	Kanara	Bhatkal	Temples	1,000
15	Ahmednagar	Pedgaon	Do	580
16	Dharwar	Rattihalli	Do	600
17	Ahmedabad	Ahmedabad	Rani Sipris' Masjid	2,832
18	Western Nara	Khudabad	Tomb of Yar Muhammad and Jami Masjid	1,150
			Total	53,362

APPENDIX Q.

List of New Muhammadan Inscriptions discovered in 1919–20.

A.—CAMBAY

Inscriptions on Tombstones collected in the Tomb of Parwar Shah.

1 On Tombstone of Sālih-ud-dīn Atīq Mukhlis-i-Sulṭāni, died Tuesday night, 17th Jamādī-ul-Ākhir, 716 A H

2. [illegible] 'Umar al Ḥamāmī (?), died [illegible]

3 [illegible] raihi ibn aliJawzī al-Jazarī

4. On Tombstone of Asīr-uddin-Kāfūr Atīq (ibn) Sharfuddīn Mehdī ibn-i Muhammad al-bāqir-ul-Ḥamdānī, died Wednesday, 1st Zilqādā, 713 A.H.

5. On Tombstone of Muizuddin Ālī ibn-i Muzaffar, died 20th Jamādī-ul-Akhīr, 790 A.H.

6 On Tombstone of Maulānā Imām-ul-Āzam Muḥammad bin Āhmad al Fārsī (*date lost*)

7. On Tombstone of Kamāl-uddīn ibn Husain-al-Basrī, died Thursd[illegible] 2nd Safar, 736 A H

8. On Tombstone of Ḥasan ibn Abu Bakr 'Ālamgir, Thursday, [illegible]th Rabia'-ul-Āwwal, 731 A.H.

9. On Tombstone of Musammat Sharaf Satī (?) binte Najm[illegible]uddin Muhammad bin 'Abdul Jabbar bin Āmir bin Tarkhān, died Monda[illegible] night 13th Jamadi-ul-Ākhir, 746 A H.

10. On Tombstone of Jamāl-ibn Fath-ulla [illegible] Miyan (alias [illegible] Muhammad), the companion of Sultān Mahm[illegible] (Sultān Ma[illegible] II of Gujrat) died Friday, 6th Jamādī-ul-Ākhir, [illegible] A.H.

11. On Tombstone of Abu Bakr [illegible], died [illegible] Muharram, 730 A.H.

12. On Tombstone of Zain-ud-[illegible] Sālār ibn [illegible] Sunday, 13th Zil-hijja, 785 A.H.

13. On Tombstone of Taj[illegible] died Friday, 10th Rabiá'-ul-[illegible] A.H.

14. On Tombstone of [illegible] Najib bin [illegible] (?), died Wednesday, 8th [illegible] A.H.

15. On Tombstone of [illegible] bin Muhammad [illegible] died on Friday in the [illegible] A.H.

16. On Tombstone of Kabīruddīn Muḥammad Mansūr, died Friday, 6th Muḥarram, 728 A.H.

17. On Tombstone of Shamsuddīn Maḥmūd bin Jamāl-ud-dīn Āḥmad bin 'Umar al-márúf (?) ad-dīn, died Friday, 8th Muharram, 732 A.H.

18. On Tombstone of Shamsuddīn Muḥammad ibn Ābū-Bakr Adbálī, died 25th Zílqādā, 73x A.H.

19. On Tombstone of Shahīd Fakhruddīn Āḥmad ibn Ḥusain ibn Ābū Bakr al-m'ā'rūf al-qāzī-ul-Safāhānī, Sunday, 25th Rabia'-ul-Ākhir, 721 A.H.

20. On Tombstone of Hājī Ābū Bakr bin Ālī bin Ābū Bakr Adbalī, Wednesday, 25th Muḥarram, 710 A.H.

21. On Tombstone of Hājī bin Muḥammad bin Āḥmad al-mārūf 'Alamgīr, Monday, 8th Ramadhān, 725 A.H.

22. On Tombstone of Tājuddīn Umar bin Saiyad Asalīnsī (?), Wednesday, 11th Shābān, 720 A.H.

23. On Tomb near the Court buildings, Khwājā Jalāl-ud-dīn bin 'Alī bin Sulṭān Gīlānī, 22nd Muḥarram, 929 A.H.

24. On Tomb near the Court buildings, Khwājā Jalāluddīn bin Muḥammad, 25th Ramādhān, 928 A.H.

25. On a wall near shrine of Khwājā Khiẓr, no name, date in *Chronogram, Bihisht Jāwedān*, 772 A.H.

In compound of Shrine of Khwājā Khiẓr.

26. Inscription in wall, records erection of some structure about hundred years ago which was damaged by rain and was re-erected in 791 A.H.

27. Inscription in wall, date of some building, 1st Rabiá-ul-Ākhīr, 791 A.H.

28. Inscription in Sadyawal Masjid—Repaired by Nāṣiruddīn Āḥmad Shāh bin Muḥammad Shāh bin Muẓaffar Shāh on 1st Muḥarram, 827 A.H.

29. Inscription in the backwall of the Billi Masjid, records re-erection of the Masjid by Nākhūda Yāhya ibn Bandail (?) Nabīnā ibn Nāṣiruddīn Saflānī 'servant of Khān-i-Āẓam Khāqān-i-Muaẓẓam Kamāl Khān, during the reign of Nāṣiruddīn Maḥmūd Shāh bin Āḥmad Shāh bin Muẓaffar Shah on 1st Ramadhān, 883 A.H.

30. Inscription in the backwall of the Billi Masjid, records the erection of a Masjid by Ābdulla ibn Jamāl-ud-dīn Ḥarnawī during the reign Sulṭān of Firūz Shāh Tughlaq of Delhi and the governorship of Mālik Ikhtiyār-ud-dīn Mufarreh-i-Sulṭānī, Dūbdār Khās of Aqtā-i-Khambāit on 1st Ramadhān, 782 A.H.

31. Inscription at the bottom of a Marble Mihrab in Billi Masjid recording its erection by Ẓaqī-uddīn Umar Āḥmad Kāẓerūnī in the month of Zílqādā, 726 A.H.

32. Inscription on Tājuddīn's tomb—Tājuddīn Muḥammad ibn Muḥammad-uz-Zākārīyā al-Kaẓwīnī, died on Monday, 9th Jamādī-ul-Ākhir, 700 A.H.

33. Inscription at Nagar near Cambay —Tomb of Fatimā binat Saiyad Tājuddīn Ḥusain al-Ālāwī, died Monday, 4th Ṣafar 738 A.H.

34. Inscription in Saggar-Wada Masjid—Masjid built by Khwājā Saiyadān ibn Muḥammad bin Ismail, Sunday 1st Ramadhān, 712 A.H.

Inscriptions on Tombstones collected in Bārā Shāh's Tomb.

35. On Tombstone of Sá'dullah urf Bihārī, died Monday, 11th Zílḥijja, 919 A.H.

36. On Tombstone of Shaikh Ẓainuddīn bin Āyāẓ Ātīq Shaikh Gīlani, died Friday, 28th Safar, 843 A.H.

37. On Tombstone in Dargah of Pīr Murād. Name illegible, died Sunday night, 11th Jamādī-ul-Āwwal, 938 A.H.

38. Inscription in Bhule-ki-Muhalle-ki-Masjid—built by Khwājā Ālī Khān during the reign of Muẓaffar Shāh II, of Gujarat on 1st Muḥarram, 921 A.H.

39. Inscription in Gujarati girls' school—order by Muẓaffar II regarding certain grants of land, 24th Rabia'-ul-Ākhir, 918, San-i-Mansūr 2, San-i-julūs 6.

40. Inscription in Gujarati girl's school—bilingual (Persian and Gujrati) 10th of Rajab, 789 A.H. Mentions a Shaikh-ul-Islām and a Prince—names

illegible Gujarati portion records the erection of a custom House (*Māndavī*) by one Shaikh Farīd in Samvat 1444 (1387 A D).

41. On a stone outside tomb of Parwar Shāh—Tombstone of Kamāluddin Sulaimān ibn Ahmad ibn Husain, died Monday, 7th Jamādī-ul-Āwwal, 699 A H.

B.—TATTA.

42. On Tomb near Īsa Khān's tomb, Mirzā Jānī bin Mirzā Īsā Tarkhān, 978 A.H.

43. On Tomb of Saiyad Birām Sultān binat Amīr Qāsim Bānī Taghā, 6th Safar, 966 A.H.

44. On Tomb of Mubarāk Khān, son of Jām Nizāmuddin, on East gate, foundation began Jamādī-ul-Āwwal, 855 A H.

45. On South Gate of Mubārak Khān's tomb, records erection of building (Gate) by the order of Khān-ul-Āzam Mubārak Khān ibn Sultan Nizāmuddīn Shāh ibn Sadr-ud-din Shāh ibn Salāh-ud-dīn Shāh ibn Sultān Ruknuddīn Shāh, who was victorious over the Mughals of Harī, written by Qutbuddīn bin Mahmūd

46. On Western doorway of tomb of Jām Nizāmuddīn, foundation of building laid in 915 A.H

47. On a loose stone near tomb of Mubarak Khan, written by order of Tājuddīn, brother (?) of Fath Khān, built by Sultān Nizāmuddīn Shāh, 89 x A.H.

48 On Tomb of Mirzā Muhammad Salih Tarkhān bin Mirzā Muhammad 'Isā Tarkhān, died Saturday, 23rd Shā'bān, 970 A.H.

49. On Nawāb 'Isā Khān's Tomb, Mirzā' Isā Tarkhān,962 A H.

50. On Tomb of Ballī Khān, Wāzir of Sindh, 962 A.H *in chronogram*

51. On Tomb of Maulānā Sālih, 976 A H

52 On Tomb of Ābu'l Fath ibn Āmīr Kāsim Bānī Taghā, Safar, 955 A.H.

53. On Tomb of Āmīr Kāsim ibn Āmīr Mahmūd Bānī Taghā, Sunday 12th Rajab, 965 A.H.

54. On mound to the south of Nizāmuddīn's tomb,tomb of Jānī Beg Tarkhān, Safar, 949 A H.

55. On Tomb of 'Alī Tūtī, 897 A H

56 On Earthen tomb, Mālik Khāwās Malik Kawthār-i-Sultānī, 919 A H.

57. On Tomb of Ghiyāthuddīn Muhammad, a poet, 950 A H

58 Tomb of Amīr Muhammad Qūlī ibn Abdus-Samad [illegible] A.H.

59. On Tomb of Khwājā 'Abdulla, 946 A H

60. Below Tomb of Mirzā Muhammad Sālih [illegible] Zahid Muhammad Tarkhān 'Azam-i-Sālāṭīn, 966 A.H

61. Near the town of Tatta, close to the [illegible] large stone on the left, tomb of Khwājā Nūrud[illegible] Ahmad, 975 A.H.

62. On Tomb of Saiyad Jalāluddīn [illegible] son, 951 A.H.

63. Under wall of broken Masjid [illegible] Muhammad Darbesh, 911 A.H.

64. On Tomb of Sulṭān Muha[illegible] Ghiyāthuddīn Muhammad, died Thu[illegible]

65. On Tomb in enclosure [illegible] 'Isā Muhammad Tarkhān, 99[illegible] A.H

66. On Tomb near door [illegible] of Irāj Shāh Khān, 999 A.H. [illegible]

67. Inscription in [illegible] Tarkhān, died Tuesday [illegible]

68. Tomb of Sultān [illegible] 967 A.H. [illegible]

69. Date of [illegible] A.H. [illegible]

70. Date [illegible]

71. Tomb of Dewan of Sind (no name), 1049 in *chronogram*.

72. Tomb without name, 1021 A.H.

73. Tomb of S͟hāh Muqīm bin Sulṭān Muqīm, no date.

74. Tomb of Āmīr Sulṭān Muqīm bin Mīr Ḥusain Qūlī-Arg͟hūn 28th Jamādī-ul-Āk͟hīr, 962 A.H.

C.—SHOLAPUR.

75. Inscription on third gate (third line), Sulṭān Muḥammad bin Ibrāhīm, Yūsúf K͟hān, no date.

76. On bastion in east wall, building by Nanaji-urf Zābit K͟hān, Minister (*Mus͟hīr*) of 'Ali 'Adil S͟hāh I, date in the form of a chronogram, 984 A.H.

77. On second gateway, records building of a Masjid, cistern for fishes on the west and a city and garden in the name 'Ali 'Adil S͟hāh I, done by Nānāji, later on called Zābit K͟hān 'Assistant at Sandlābūr (*S͟holapur*), 986 A.H.

D.—PRANTIJ.

78. Inscription on a fragment of a marble pillar mentions the tomb of Sikandar K͟hān, Rāi (evidently a converted Hindu) Ghiyāṯh Bin 'Umar bin Muḥammad bin Dūdā Kis͟hn Singh Rāi who obtained martyrdom on the 21st Safar, 885 A.H. during the reign of Maḥmūd S͟hāh bin Muḥammad bin Aḥmad S͟hāh bin Muḥammad S͟hāh bin Muẓaffar S͟hāh the King, at Thānā Sīthar at the age of thirty-two.

79. Inscription on a marble slab in Masjid Fatḥ Islām, records erection of a Masjid by one Hammūd during the reign of Sulṭān Firūz S͟hāh (Tug͟hlaq of Delhi) in the month of Ramad͟hān, 884 A.H.

PART II.

A.—EPIGRAPHY.

I.—Hindu and Buddhist Inscriptions.

Junagadh Inscription of Jivadâman I

1. In October 1919, it came to the knowledge of Mr. Brook-Fox, the Chief Engineer of the Junagadh State that an inscribed slab had been discovered on the top of Uparkot Fort He had this slab removed to the State Office Buildings and sent a rough impression of the newly discovered record to this Department. Junagadh was visited in the same month with permission of the Government and the slab examined in the State Office. The inscription is incised on a large heavy slab of stone, the inscribed surface on which measures 1'8" by 12". The record, as it was found, consists of two lines only, which are incomplete both at the beginning and at the end. The first line begins with the name of Kshatrapa Svāmī Jīvadāman and ends with the numerical figure for hundred, and the second contains four proper names It is therefore perfectly certain that some words have been lost at both ends of the first line and consequently of the second line also. Either this inscription consisted of two very long lines, of which about half or a third only has been recovered or there were several other lines below the second one, which have been lost. When this inscription was discovered the letters were filled with lime mortar and the sides of the slab showed distinct chisel strokes. The original inscribed slab must have, at some later date, been divided into several parts and utilised for building purposes. The forms of characters indicated that the record has to be referred to the reign of Mahākshatrapa Jīvadāman I, the son and successor of Damajadaśrī I. and the grandson of Rudradāman I [1] The only other Jīvadāman known to history is the father of the Kshtrapa Rudrasimha II, who is known to us from his Sanchi inscription of the Saka year 201.[2] The characters of the Sanchi inscription are much later than those of the Junagadh record and therefore there can be but very little doubt about the fact that the latter belongs to the reign of Jīvadāman I.

2. Jīvadāman I reigned as a Mahākshatrapa, on two different occasions once in Ś 100-101=178-179 A D. and again in Ś. 110-20=188-198 A D.[3] But, unfortunately for us the date in the new Junagadh inscription is not preserved entirely, and consequently we are not in a position to state whether there were any other numerical symbols after that for hundred The second line contains the names of a person named Rāmaka, and his three sons : (Va) stradatta, Vastunandi, Vastuśarmman. Most probably these persons were the donors whose gifts the record was incised to commemorate. This inscription has been edited in the Epigraphia Indica by me

The Andhau Inscriptions of Rudradaman I.

3. In April 1919, I had an opportunity of examining the Andhau inscriptions of the reign of the Mahākshatrapa Rudradāman I in the State Museum at Bhuj. These inscriptions have one peculiarity ; they are the earliest funeral stelae discovered in India. Medieval or modern funeral stelae in the form of Sati Stones or Virakkals are very well known in Northern as well as Southern India, but so far as our knowledge goes, memorials to the dead, dedicated in the early centuries of the Christian era have not been found before the discovery of the Andhau Inscriptions. My predecessor, who had examined these inscriptions in 1906, as well as in 1915, was of opinion that two of these stelae were erected to the memory of one and the same person (vide *Ante*, 1914-15, page 67, para, 16). He thought that two stelae were put up in memory of one Rishabhadeva, son of Sihila and belonging to the Opaśati Clan by his brother Madana. "The fourth is a memorial stone of Rishabhadeva of the Opaśati *gotra* and son of Treshtadata erects

[1] Rapson—Catalogue of Indian Coins in the British Museum—Coins of Andhras and W. Kshatrapas p. cxxiv

[2] Ante—1917-18, p 37, para 5 [3] Rapson B M. Cat. pp 83-84.

by Madana, his brother. This is rather puzzling because the *gotra* Opaśati and the name Madana point to this Ṛishabhadeva being the same as that of the first inscription, Treshṭadata being in that case presumed to be the other name of their father Sihila, but it is inconceivable that two stelae were put up or can be put up in memory of one and the same individual."[1] On examining these inscriptions carefully it was discovered that the fourth inscription was not a second memorial to Ṛishabhadeva, son of Treshṭadata erected by his brother Madana but that it was erected to the memory of another Ṛishabhadeva who was a son of Treshṭadata, by his father Treshṭadata, who had become a Buddhist Monk (*Śramaṇera*). These four inscriptions have been edited by me in the Epigraphia Indica, in accordance with these corrections.

Da Cunha Copperplates.

4. In August 1919, Mr. A. R. King, Secretary to the Trustees of Prince of Wales Museum of Western India drew my attention to the collection of six grants on copperplates belonging to the late Dr. Gerson Da Cunha which were in the possession of his widow. At my suggestion these copperplates were purchased by the Trustees of Prince of Wales Museum of Western India. They contain the following grants:—

(1) A grant of Śilāditya I of Valabhi, dated G.E. 290.
(2) A grant of Dharasena IV of Valabhi, dated G.E. 326.
(3) A grant of Abhimanyu of the Rāshṭrakūṭa family.
(4) A grant of the Chālukya Bhīma I, V.E. 1086.
(5) A grant of a new prince of the Śilāhāra family named Chchhadvaideva.
(6) A grant of Harihara II of Vijayanagara, dated Śaka 1313.

5. The grant of Śilāditya I was issued from a place called Devisaras in G.E. 290=609 A.D. and records the grant of 100 *Pādāvarttas* of land in the village of Bhadreṇiyaka in the Bāra forest as well as a portion of what may be obtained by begging in the village for the upkeep of the repairs, etc., of the temple of Sun God in that village. These grants mention in detail the requirements of daily worship in the temple of Sun God, in the seventh century A.D., e.g. Worship (*Pūjā*), Bath (*Snapana*), Scents (*Gandha*), Flower (*Pushpa*), Lamp (*Dīpa*), Oil (*Taila*), Music (*Vādya*), Songs (*Gīta*), Dance (*Nṛitya*), and Offerings (*Vali-Charu-Sattra*). In addition to these items the cost of repairs or damages to the temple were also to be met out of this grant. The *Dūtaka* of grant was Kharagraha and the scribe was the *Sāndhivigrah-ādhikṛita Dīvirapati* Vatpabhatti, and the grant was issued on 14th day on the bright half of Chaitra in the year 290=608-9 A.D.

Grant of Dharasena IV.

6. The grant of Dharasena IV was edited by Sir Ramkrishna Gopal Bhandarkar in the Journal of the Bombay Branch of the Royal Asiatic Society, Vol. X, and translated in the first volume of the Indian Antiquary. The findspot of this grant has not been recorded by Sir R. G. Bhandarkar. It records the donation of several pieces of land in a village called Kalāpakapaṭṭa in Surāshṭra to two Brahmans named Arjuna and Maṅkasvamin, sons of Guhāḍhya of the Bhāradvāja *Gotra*. The grant was issued from Valabhi on the 6th day of the bright half of Āshāḍha in the year 326 G.E. = 645 A.D.

Mundaka Grant of Bhima I.

7. The grant of Abhimanyu of the Rāshṭrakūṭa family is the same as that published by Dr. Hultzcsh in the eighth volume of the Epigraphia Indica, but the grant of Bhīma I is a new record. It records the grant of eleven plough measures of land in the village of Muṁḍaka which was included in the *Vishaya* of Vardhi to a Brahmaṇā named Vāsudeva, son of Balabhadra of the Audichya clan by the Mahārājādhirāja the illustrious Bhīmadeva I at Aṇahilapāṭaka on the 15th day of the dark half of Vaiśākha of V.E. 1086=1030 A.D. The record is incised on two small plates of copper held together by a ring of the same metal.

[1] Ante. 1914-15, p. 67.

The Salapaka Grant of the Silahara Mahasamanta Chhadvai-deva.

8. The new grant of the Śilāhāra dynasty is a very difficult inscription to decipher. The characters differ from the majority of published inscriptions of the Śilāhāras and in addition to this difficulty spelling mistakes, omission of letters, words and at times of whole sentences makes the lot of the decipherer none too enviable. The record has been incised on three plates of copper which were not joined together as there is no hole in any one of them It is inscribed on one side only of the first and third but on both sides of the second plate The first plate is entirely devoted to the genealogy of the Rāshtrakūtā family The first two verses are devoted to the praise of Śiva and his spouse Umā The next three verses are devoted to moon and his descendants Budha, Pururavas and Yadu. In the sixth verse the Rāshṭrakūta family is introduced. The first sovereign of this line mentioned is Dantidurgga, then comes his uncle Krishnarājā I and after him his sons Govindarāja II and Nirupama (i e Dhruva Dhārāvarsha). Govinda III, the son of the latter is mentioned by his *biruda* Jagattunga After him comes his son Amoghavarsha I whose son Krishna II is mentioned by his *biruda* Akālavarsha. His grandson was the illustrious Indrarāja III, whose son was Amoghavarsha II whose existence was known to us from his mention in the Bhadana grant of Aparājita,[1] though he is ignored in the genealogies of the Rāshtrakūta copperplate grants His brother was Gojjiga (Govinda IV) who had apparently gained the throne by uprooting his brother in battle His son was Krishnarāja III during whose reign the grant appears to have been made The family of the donee is mentioned in the first side of the second plate where Jīmutaketu and his son Jīmutavāhana are mentioned as the earliest princes in the Śilāra family. Then we have Kaparddin I, Pullaśakti, Kaparddin II and Vappuvanna, whose son Jhanjha was succeeded by his brother Goggi His son was Chchhadvaideva. The name of this prince occurs twice in this grant; once at the end of the regular genealogy of the Śilāhāras at the beginning of the second side of the second plate and again on the third plate. Here a single line mentions the fact that this law (*? Dharmma*) which had at first bee [illegible] the illustrious Goggi, C [illegible] *m-tathā*) The word *D.* [illegible] gift which had been announced by Vajjada I, who appears to have been the eldest son of Goggi and who seems to have occupied the throne before his younger brother Chchhadvai The grant recorded by this inscription was contemplated by Vajjada and announced during his reign but was not fulfilled till after the accession of his younger brother The name of Vajjadadeva is omitted in the genealogy of the Śilāra family in the second plate though he must have reigned before his younger brother Chchhadvaideva The omission of the name of a prince of this family in the genealogical account is rather unusual as Jhañjha is mentioned in all grants of the descendants of Kapardin I, though his progeny did not reign and he was succeeded by his brother Goggi; e g. (1) the Bhandup plates of Chhittarāja[2], (2) the Bhadana grant of Aparājita[3]; [illegible] 'eva[4] The object of the inscripti[illegible] the village of Salaprāka in the *Vis*[illegible] ḍadevabhaṭṭa. an inhabitant of Jalinupura of the Kāśyapa *gotra*—a Vrahmachārin of the Vājasaneya (*branch*) of the (Yajurveda) who was well versed in Veda, Vedānta, Purāna, Mīmāmsa and Logic, on the occasion of a lunar eclipse. The inscription is very important as it is the earliest known copperplate grant of the Śilāra or Śilāhāra dynasty of Konkana being earlier than the Kharepatan plates of Anantadeva or the Bhandup plates of Chhittarājadeva and the Bhadana grant of Aparājita It brings to light a new prince of the Śilāhāra family who was hitherto unknown to us and finally, it shows us the position of this dynasty during the existence of the Rāshtrakūṭa dynasty, whose feudatories they were. It was issued during the lifetime of Krishṇarāja III and therefore though it is not dated, its approximate date can be guessed with

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1 Epigraphia Indica, Vol III, p 257
2 Ind Ant Vol V p. 277.
3 *Ibid*, Vol III, p 257.
4 *Ibid* Vol IX, p 33

accuracy. The known dates of Krishṇarāja III range from Śaka 862-884=940-961 A.D. and the earliest known date of his successor Khoṭṭiga is Śaka 893=971 A.D. Therefore the grant must have been issued in the second half of the tenth century A.D. This grant shows that the high sounding titles assumed by Aparājita or Chhittarājadeva such as Mahāmaṇḍaleśvara or "*Tagarapura-parameśvara* were not in vogue during the existence of the Rāshṭrakūṭa kingdom when only the modest title *Mahāsāmanta* which was assumed by Pullaśakti and his son Kapardin II[1] in the Kanheri inscriptions, could be used.

Chaudala Grant of Harihara II.

9. The grant of Harihara II is incised on three different plates of copper which do not seem to have been joined together after the fashion of other copperplate grants as there is no hole in any one of them. The genealogical portion is much shorter than that of the Nallur grant of the same prince. The object of the inscription is to record the grant of the village of Chauḍala in the province of Vārasa to twenty-one Brāhmaṇas of different *gotras* on the occasion of a solar eclipse on New Moon day (*amāvasyā*), a Monday in the month of Chaitra in the Śaka year 1313=1391 A.D., the year *Prajāpati* of the *Bārhaspatya* cycle. The grant mentions that according to the orders of his master the minister Mādhava had gone with a mighty army to the capital of the Komkaṇa called Govāpura and had expelled the army of Muhammadans (*Turushka-saṁghān*) established at that place and had re-established princes who had been uprooted, i.e. deprived of their possessions (by the Turushkas). Mādhava belonged to the Bhāradvāja *Gotra* and was the son of chāmuṇḍa. He was governing the Komkana Nivṛita according to the orders of his sovereign Harihara and the grant was made while he was yet on the throne of Govāpura.

The Conquest of Goa by Mādhavarāja, brother of Sāyaṇāchārya.

There is no difficulty about the identification of Govāpura which is modern Goa in Portuguese India and which appears to have been conquered sometime before 1391 A.D. According to the late Mr. Venkayya, who edited the Nallur grant, Harihara II appears to have ascended to the throne sometime between the year 1293 and 1301 of the Śaka Era[2] and therefore the conquest of Komkana must have taken place early in his reign.

10. The minister and governor Mādhavaraja was a man of very great literary attainments. He is mentioned as the commentator of all the Upanishads and the author of several *Kāvyas* in this record. According to the Catalogus Catalogorum of Th. Aufrecht, the celebrated author and commentator Sāyaṇa ascribed some of his works to a brother of his named Mādhavarāja.[3] It is quite possible that this Mādhavarāja, the general and the governor of Harihara II, was the cousin of Sāyaṇāchārya, to whom Sāyaṇa gave the credit of the authorship of many of his works.

The Cambay Grant of Dhruvasena I.

11. Mr. V. K. Namjoshi, B.A., Administrator of the Cambay State presented the second half of a Valabhi grant on behalf of Mr. Maniklal Rajaram, an inhabitant of Cambay to the Prince of Wales Museum of Western India. The original grant was incised on two plates of copper which were held together by two rings of copper and for which there are two holes at the top of this plate. The name of the donor and the date of the grant is available in the last two lines. The date is G.E. 206=524-25 A.D., the third day of the bright half of Aśvāyuja and the donor was the Mahārāja Dhruvasena. Therefore there cannot be any doubt about the fact that the grantor was the Mahārāja Dhruvasena I, and that this grant is one of the earliest known grants of the Valabhi dynasty. The donee was a Brāhmaṇa named Rotghamitra of the Vrajagaṇa *Gotra* and a Brahmachārin of the Sāma Veda, who was an inhabitant of Siṁhapura. The object given was specified on the first plate.

The Pavagadh Inscription of V.E.—1197.

12. During the year under review, Mr. V. M. Karandikar, Archæological Overseer, who was formerly in charge of conservation work at Champaner, pointed out a short

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1 Indian Antiquary, Vol. XIII p. 134.
2 Epigraphia Indica, III, p. 115 and note 11.
3 Catalogus Catalogorum, Leipzic, 1891, p. 711.

Sanskrit inscription on the rock outside the main or the sixth gate of Pavagadh Fort. It is very short inscription dated V E 1197=1141–2 A D and records that in that year one Dutthona was the priest of the Raüta Gauda in the temple of Gaudeśvara. Above this inscription there is a small niche containing a mutilated image.

The Bayana Inscription of Chittralekha

13 During my visit to Bayana in December 1919, I was able to devote some time to the examination of the inscription in the Ukha Mandir, details of which were published in the annual report for the previous year[1] During the re-examination, portions of the record which were illegible in the impressions, were deciphered. The most important correction of the former reading is in the 14th line which contained the name of the Queen Chittralekhā at the beginning. It appears therefore that Chittralekhā was the daughter of Rājayika and she has married one Mangalarāja, perhaps the same as that mentioned in the Sasbahu temple inscription of Gwalior.[2] Chittralekhā had four sons, of whom the name of the eldest is missing in the Bayana inscription The rest were named Indrajit, Lakshmanarāja and Chāmundarāja After the names of the two villages set apart for the worship of the God Nārāyana in the temple built by Queen Chittralekhā, the name of a third village, named Hādhapallī is legible on the original. All of these villages are still existing Gograpura appears to be the modern Gogerā in Tahsil Weir and Nāgapallī is modern Nāvalī in Tahsil Bayana. Hādhapallī is at present called Hādholī and is a village in the neighbouring district of Hindaun now included in the Jaipur State Of the names of other places mentioned in this inscription Śrīpathā has been correctly identified with Bayana The second *mandapikā* stood at a place called Vusāvata which I am inclined to identify with the modern *qasbā* of Bhusāwar in Tahsil Weir, a place marked in Cunningham's map of Eastern Rajputana in Volume VI of his reports[3]

II.—Muhammadan Inscriptions.

14. Seventy-nine new records of the Muhammadan period were discovered during the year under review none of which are later than the middle of the eleventh century of the Hijra The majority of these inscriptions come from the ancient cemetery on the Makli Hills near Tatta and from Cambay. The oldest inscriptions come from Cambay and range in dates from 699 to 979 A.H. The earliest of these inscriptions are two records belonging to the last two years of the seventh century of the Hijra They are dated 699 and 700 A H. respectively but do not yield any historical information The majority of records, thirty out of forty-one, belong to the eighth century of the Hijra, three to the ninth and the rest to the tenth century of that era. One Salāhuddin Ātiq who died on the 17th Jamādi-ul-Ākhir, 716 A H. is styled Mukhlis-i-Sultānī and was most probably an officer who had served Sultan 'Ālauddin Muhammad Khiljī of Delhi in person. The record next in importance in the chronological order is a short inscription on the pedestal of a small marble mihrab carved out of a single block which was found in a modern hut used as a Masjid close to the Factory of the Honourable East India Company at Cambay. The inscription records that it was carved by Zaqīuddin Ahmad Qāzerūnī,[4] the great architect of Cambay in, 726 A.H. Qāzerūni built the Jami Masjid and is buried under the great dome of the Principal gateway. Another inscription records the death of one Zain-ud-din 'Ālī bin Mujib Jahān al-Hanjawīnī. A town named Hamyamana or Hamjamana is mentioned in two Sanskrit inscriptions on copperplate grants of the Śilāhāra dynasty of Konkan, e g. the Bhandup plates of Chhittarāja-deva and Thana plates of Arikeśarin. The name mentioned in this Arabic inscription may be the same as Hamyamana which has been wrongly identified with Sanjan on the authority of some modern Parsi legends, a fact which was clearly proved by the late Dr. Fleet,[5] Zain-ud-din 'Ali, whose father had migrated from Hanjawan or

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[1] Pp 43–44, paras 1–4 [2] Ind Ant Vol XV, p 36 [3] Pl. I
[4] Epigraphia Indo Moslemica, 1909–10, p 66, No 39A [5] Epi Ind, Vol

Hamjaman, died on Wednesday, the 8th Zil-qādā, 731 A.H. Another tombstone of a lady named Sharaf Sati (?), daughter of Najmuddin Muhammad who died on the night of Monday, the 13th Jamādī-ul-Ākhir, 746 A.H. contains the earliest reference to the Tarkhān clan of Khurasan who later on founded a kingdom for themselves in Sindh, after the decline of the Musalman-Rajput Sammās in the 16th century A.D. An inscription built into the wall of the hut called Billi Masjid records the erection of a Masjid by one 'Abdulla ibn Jamāluddin ibn Said-ud-din Harnawī during the reign of Sultan Firoz (Tughlaq) of Delhi and the governorship of Ikhtiyāruddīn Malik Mufarreh-i-Sultānī Dūbdār Khās in the Aqtā of Khāmbāyat on the 1st Ramazan, 782, A.H. A bilingual inscription found in the walls of the Gujarati girls' school records the erection of a custom house (*Māṇḍavī*) in the Vikrama year 1444 and Hijra 789=1387 A.D. According to local tradition the building in which the girls' school in Cambay is located was the custom house of the port at one time.

15. According to an inscription, found in the walls of the shrine of Khwāja Khizr on the sea beach outside the city of Cambay, records the fact that a Masjid erected about a century, which had been destroyed by water (sea), was re-erected in 791 A.H. Another inscribed slab in the Sadyawal Masjid records its re-erection by Sultan Nāṣiruddin Āhmad Shāh bin Muhammad Shāh bin Muzaffar Shāh of Gujrat in 827 A.H. An inscription on a third marble slab in the backwall of the hut called the Billi Masjid records the re-erection of a Masjid by the Nākhudā Yāhyā ibn Bandail Nabīnā ibn Nāṣīruddīn Saflānī, the servant of Khān-i-'Azam Khāqān-i-Muazzam Kamāl Khān during the reign of the Sultān Nāṣiruddīn Mahmūd Shāh *I bin* Muhammad Shāh bin Āhmad Shāh bin Muzaffar Shāh of Gujrat on the 1st Ramazan, 883 A.H. Inscriptions of the tenth century of the Hijra supply more information regarding the Sultans of Gujrat. One tomb stone found inside the Dargah of Parwar Shāh records the death of one Jamāl ibn Fathullah, the companion of Sultān Mahmūd I of Gujrat, who died in 904 A.H. A long inscribed slab built into the wall of the old Māndvī, now used as the Gujarati girls' school, records some grants of land by Sultān Muzaffar II of Gujrat on the 24th of Rabia'-ul-Ākhir, 938 A.H. and supplies us with two different regnal years of this monarch: the Sanh-i-julūs 6 and the Sanh-i-mansūr 2. Another inscription of this prince was discovered in a Masjid in a quarter called the Bhule-ki-Mahalla which records the erection of a Masjid by one Khwāja 'Alī in 921 A.H.

16. The inscriptions on the doors of the tomb of Mubārak Khān throw new light on the ancestry of Jām Nizām-uddīn. According to the history of Sindh compiled by Mirza Kālichbeg Fredunbeg, Jām Nizāmuddīn, who succeeded Jam Sanjar was the son of Jam Bābināh. This relationship is apparently based on the authority of the *Tārīkh Māṣūmī which* is mentioned in a footnote at the beginning of chapter VI as the basis of the account of the Samāh dynasty of Sindh.[1] But in a footnote on page 49 it is stated that according to the Tuhfāt-ul-kirām Jām Nizāmuddīn (or Nindo) was the son of Bābinah, son of Unar, son of Salāh-uddīn, son of Tamāchi. According to inscription No. 45 of the *list in Appendix Q Sultān* Nizāmuddīn was the son of Sadruddīn Shāh, who was the son of Salāhuddīn Shāh, who was the son of Sultān Ruknuddīn. With the exception of Sultan Nizāmuddin and Salahuddin Shāh none of the other names are mentioned in the History of Sindh compiled by Mirza Kalichbeg. Jām Salāhuddin *is mentioned as the son of Jam Tamāchi and therefore it is* quite probable that the latter is the same person as Sultan Ruknuddin mentioned in this inscription. The Tuhfāt-ul-Kirām states that Jam Nizāmuddīn was the great-grandson of Salāhuddin, but it is certain from the inscription that he was the grandson of Salāhuddin. Another problem of *Sindhi History is solved by this inscription. According to the inscrip*tion on the south gate of the enclosure of the tomb of prince Mubārak Khān, that prince was martyred while fighting the Mughals of Harī. We know from the History of Sindh that the Mughals under Shāh Beg Ārghūn invaded Sindh in the last part of Jām Nizāmuddīn's

[1] History of Sind by Mirza Kalichbeg Fredunbeg, Vol. II, p. 41.

reign As the Khān-i-'Azam Mubārak Khān was killed while fighting the Mughals in 895 A.H = 1459 A.D., this particular date must lie in the later part of Jām Nizāmuddīn's reign and therefore the statement in the Tārīkh-i-Māsūmī copied in Mirza Kālichbeg's History of Sindh about the date of Jām Nizāmuddīn's accession to the throne is not correct.[1] According to this statement Jām Sanjar died in 896 A H and Jām Nizāmuddīn was elevated to the throne of Sindh on the 25th of Rabia'-ul-awwal of the same year. Now, the inscription which is a more reliable source of information, because it is a contemporary record shows, that Jām Nizāmuddīn was already on the throne when his son Mubārak Khān was martyred Consequently the death of Jām Sanjar and the accession of Jām Nizāmuddīn must have taken place sometime earlier and could not have taken place in 896 A.H The date of the death of Jām Nizāmuddīn as recorded by the Tuhfāt-ul-Kirām is probably correct as an inscription (No. 46) on the western gate of his tomb records that its foundations were laid in 915 A H

17 The following tombs of the Taikhān dynasty were discovered. Mīrzā Muhammad 'Isā Khān's tomb, which is the most elaborate tomb on the Makli Hills, was begun in 962 A H. (No. 49) His son Mīrzā Muhammad Sālih who was murdered by a Bāloch, according to the History of Sindh in 970 A H.,[2] lies buried close to his father (No 48) The tomb of three other sons of Mīrzā Muhammad 'Isā Tarkhān were also discovered, viz (1) Ibrāhīm who died in 966 A H. (No 67), (2) Mīrzā Jānī Beg who died in 978 A H. (No 42); and (3) Shāhzādā Shāh Rūkh Khān who died in 993 A.H (No 65) The cemetery on the Makli Hills also contain a number of tombs of other Tarkhāns who died during the rule of the Ārghūns e.g.. (1) Jānī Beg Tarkhān who died in 949 A H (54), (2) Āmīr Muhammad Qūlī ibn 'Abd-us-Samad Tarkhān who died in 946 A H (No 58); (3) Āmīr Zahid Muhammad Tarkhān called 'Azam-i-Sālātīn, who died in 966 A.H., during the reign of Mīrzā Muhammad 'Isā (No 60)

B.—NUMISMATICS.

Coins of the Nizamshahi Dynasty

18 The most important discovery of the year in this circle was the decipherment and indentification of four copper coins issued by the Nizamshāhī dynasty of Ahmadnagar Coins of this dynasty have not been described or published before The princes who ruled the kingdoms formed out of the ruins of the empire of the Bahmanī Sultans are known to have issued coins but their coinage has not been discovered in large numbers and have received attention only recently. Thus, though the coins of the Bahmanī dynasty have been discovered in large numbers in all three metals and had been described quarter of a century ago, the coins of the 'Adil-shāhīs of Bījāpur and the Qutb-shāhīs of Golkonda were described only a decade ago by the late Rev. Dr. G P. Taylor of Ahmadabad. Coins of the Nizam shāhīs of Ahmadnagar and the Baridshāhīs of Bidar or the Fārūqīs of Khandesh have not been described before Four of the copper coins of Ahmadnagar were found among the miscellaneous coins belonging to the Bombay Branch of the Royal Asiatic Society. The fifth coin was purchased at Ahmadnagar itself and belongs to the cabinet of the Prince of Wales Museum of Western India These coins are round and resemble coins of Kalimullah or Waliullah of the Bahmanī dynasty in size and shape. They weigh 147 grains. On the obverse we have "*fi shahūr sanh*" In the year," but the date has not been preserved in any of the specimens found by me On the reverse we have "*dar(?) faizi*" near the top and below it divided by a horizontal line the mint "*Ahmadnagar*" The type and the weight of these coins indicate that they are not Mughal *fulūs* and therefore may be safely assigned to the Nizamshāhī kings of Ahmadnagar

Maratha Coins

19 The thorough examination of the contents of the cabinet of the Bombay Branch of the Royal Asiatic Society led to the discovery of several Maratha mints both in cop-

[1] *Ibid*, p 49 The date in Major Malet's Translation of the Masum nama is 865 See p 51.
[2] *Ibid*, Vol II, p 96

per and in silver. One silver coin, round, measuring ·8″ in diameter and weighing $174\frac{1}{4}$ grs. bears the legend *Śrī* on both sides and two punch marks, one on each side. One of the punch marks bear the letter *Śrī* in a small incuse made by the die, the other mark is a four-petalled rosette.

20. A thin square sheet of copper measuring ·55″ square and weighing $22\frac{1}{4}$ grs. bears the legend *Saṭe* in Nagari and is possibly an issue of a village or township named Sāṭe, a name very common in the Deccan. The coin is very thin and the reverse is quite plain. Another Maratha mint (?) or coin is called *Vahirī*. It is a thick round copper coin weighing $154\frac{3}{4}$ grains and measuring ·65″ in diameter. It bears three or four symbols inside two concentric circles on the obverse and the legend *Vahirī* in Nagari also inside two concentric circles on the reverse.

PART III.

COMMENTS ON CONSERVATION.

Effect of the increase in the number of Sub-overseers.

1. Owing to the increase in the number of sub-overseers mentioned in para. 64, Part I above, conservation work in this presidency has become comparatively much more easy. Four sub-overseers were sanctioned for conservation work in this Presidency by Government Order No. E–2506 Public Works Department, dated 27-2-1915. My predecessor, Mr. D. R. Bhandarkar had divided Bombay Presidency and Sind to four divisions in each of which one of these sub-overseers had been posted; thus, the man posted at Bijapur had to look after the conservation of all ancient monuments in the Bijapur District in addition to the entire lot of monuments in the Central Division, the man posted at Dharwar had to look after the conservation of monuments in all districts of the Southern Division with the exception of the Bijapur District, the sub-overseer posted at Champaner had to supervise the conservation of all monuments in all districts of the Northern Division with the exception of Ahmedabad, while the man posted at Ahmedabad was the most unfortunate of all as he had to look after the Ahmedabad District in addition to the districts included in the Indus Right Bank Division and the Indus Left Bank Division. This man had to work under three Superintending Engineers, viz the Superintending Engineers of the Northern Division, Indus Right Bank Division and Indus Left Bank Division and at least eleven Executive Engineers, viz. the Executive Engineer, Ahmedabad District, as well as the Executive Engineers of all the Irrigation Districts in Sind. So long as the expenditure on the conservation of ancient monuments did not exceed Rs. 30,000 to Rs. 35,000 a year this arrangement worked, somehow or other, but as soon as the grant was increased, it proved to be unworkable The officers of the Public Works Department of the Bombay Presidency came to the same conclusion and the Government of Bombay were pleased to sanction the appointment of one overseer and three additional sub-overseers in 1919. The work was then distributed in the following manner.—

Distribution of Work, 1915-1918.

Distribution of Work, 1919.

Archæological Overseer

i The overseer was to tour throughout the Presidency and inspect the work of the sub-overseers. When necessary he was to spend sometime on some big work in order to show a particular sub-overseer how the work was to be done. One sub-overseer was to be stationed at each of the three principal centres of conservation in this circle, i.e. Champaner, Ahmadabad and Bijapur while one sub-overseer was posted to each of the four Revenue Divisions of the Provinces, i.e. Sind, Northern, Central and Southern Divisions

Redistribution of Work in 1919-1920

ii. When the Local Government Contribution to the grant for conservation was increased from Rs 40,000 to Rs. 80,000 it became necessary to increase the number of upper and lower subordinates and the Government were pleased to sanction the appointment of one additional overseer and four additional sub-overseers. The total number of men employed on conservation work thus rose to 13 out of whom 2 were overseers and 11 sub-overseers. One of the overseers was to be stationed permanently at Bijapur in order to supervise conservation work in the Bijapur and other districts of the Southern Division Out of eleven sub-overseers two men were stationed at Bijapur, one man at Champaner and another at Ahmedabad The remainder were distributed as follows:—Two men to be stationed in Sind, two men in the Northern Division for districts other than Kaira and Panch Mahals and Ahmedabad, two men for the Central Division to be stationed at Poona and one man to be stationed at Dharwar for districts other than Bijapur in the Southern D[illegible]

2. These men are to undertake conservation work in the larger centres such as Hyderabad, Tatta, Ahmadabad, Champaner, Bassein, Elephanta, Karla, Sholapur, Ahmednagar, Poona, Bijapur, Belgaum and Dharwar. Men who have been in service for at least a year have been thoroughly trained in the work they are to do. All of them have observed conservation work in progress either at Bijapur or at Champaner and have travelled over the whole of the Presidency. At the end of the probationary period of one year fixed by Government Resolution No. E-9087 Public Works Department, dated 30-6-1910 the new men will be put in charge of works at one place. But even with this large increase in the staff of upper and lower subordinates, for which this Department is particularly indebted to His Excellency Sir George Lloyd, the present Governor of Bombay, it will not be possible to place conservation work, at each and every place in the Bombay Presidency, in charge of a man specially trained in such work. The current or annual repairs will have to be executed in each district of the province by the sub-overseers under the Executive Engineers of the various districts. The sub-overseers trained by this Department can only be placed in charge of such works which are very difficult and where it would be almost impossible for an ordinary untrained sub-overseer to understand the directions laid down in the conservation notes issued by this department. In other places, where the work to be done is of an ordinary nature and the expenditure involved is insignificant, the work will have to be continued to be done by sub-overseers who are doing the ordinary work on roads and buildings in every district of this Presidency. The sub-overseer who has been specially trained in conservation work and who has been placed in charge of one of the principal works in the district in which conservation work is also done by one or more lower subordinates of the roads and buildings or irrigation branch will visit each work in his jurisdiction which is not being carried out by him in order, in the first place, to inspect the progress of the work, and secondly, to help the sub-overseer in actual charge of such work with advice and wherever necessary by a practical demonstration. The position of the sub-overseer specially trained for conservation work is the same as that of the sub-overseer in charge of roads and buildings work and it must be understood that the former is in no way to consider himself the superior or the inspecting officer of the latter. The former by virtue of his training possesses certain advantages over the latter and is therefore in a position to advise him whenever necessary. The object in view in sending the sub-overseer specially trained in conservation work to inspect conservation work carried out by sub-overseer of the roads and buildings or irrigation branch, is to ensure information being sent to the officers of the Archæological Department, so that no mistakes may be committed and thus to prevent any waste of money. It is absolutely impossible for the officers of this Department to visit and inspect all conservation works either in progress or works that have been completed in all districts of this Presidency during any particular year as only two officers are available for work in this circle. The sub-overseers trained by this Department have therefore been instructed to visit and inspect works being carried out by sub-overseers of the roads and buildings branch and to send progress reports about each to the officers of the Archæological Department. On receipt of such reports officers of this Department will endeavour to visit and inspect such works either in progress or after completion as they find necessary in order to ensure the success of conservation work by supplementary instructions embodied in conservation notes which are scrutinised and checked by the Director-General of Archæology in India before they are printed. The inspection by one sub-overseer of the work being done by another sub-overseer should not therefore be misunderstood by other sub-overseers or by the officers of the Public Works Department. The sub-overseer specially trained in conservation work is to advise other sub-overseers only in such cases where such advice has been asked of him by the sub-overseer in charge of that work and in order to pre-

Sub-overseers to inspect Conservation Work.

Relation between Archæological and other Sub-overseers.

Object of inspection by Archæological Sub-overseers.

of visitors to Karla at that time than during the rest of the year. It has, therefore, been proposed to the Government that the custodian of the Karla caves should be kept on throughout the year and that his pay should be raised in order to attract a more intelligent and literate class of candidates. The final orders of the Government have not been passed on these proposals as yet.

Custodian.

6. The proposals for making the post of the custodian at Elephanta a permanent one was still pending before the Government and Mr. A. R. Lester continued to be in charge of these caves throughout the year.

Cave No. 1.

7. The work of excavating debris from the side wings of the great cave at Elephanta was completed during the year under review but large boulders of rock and masses of earth are dislodged from the rock over cave No. 1 every year after the monsoon. When the conservation of this group of monuments, according to the wishes of the Director-General of Archæology in India, is completed then, movement of the loose earth and broken shale over the roofs of all the caves will have to be prevented by means of low stone walls, which will not be visible from the bottom.

Bhamburda Caves.

8. The caves at Bhamburda on the outskirts of Poona, appeared to be exclusively the property of the Government, yet they were allowed to be occupied by a mendicant about a generation ago and no action appears to have been taken either by the Public Works Department, in whose charge all monuments in the Bombay Presidency actually are or by this Department from the date of its declaration as a protected monument in 1909. During this period the caves have been liberally whitewashed and transformed into a temple and a dwelling-house for the worshipping priest, by the introduction of partition walls, modern doors and windows, and a broad terrace in front of the verandah. Continued cooking in a portion of these caves has caused accumulation of soot on the roofs which will be very hard to remove. These caves do not appear to have been visited by any of the officers of this department for sometime and consequently the priest now claims the privilege of living, cooking and sleeping inside these caves. The question of these caves is under enquiry by the Collector of Poona.

Destruction of Madha Fort.

9. During the year under review the Government were pleased to sanction the demolition of walls of the fort built by the Nimbalkars at Madha in the Sholapur District. This fort is celebrated in the annals of the early wars of the Marathas and their struggle for independence. The walls of this fort were standing and needed very little repairs. A protest against the order for dismantling this historical fortress was duly submitted to Government who did not think it proper to cancel the orders for demolition (Government Order No. A—14482 Public Works Department, dated 8—11—1919).

10. The question of conserving the monuments situated in the various native states in the administrations of Central India and Rajputana is becoming more and more important. These monuments fall into two different groups: (1) Monuments repaired at the cost of the British Government; (2) those repaired at the cost of the State to whom they belong. The more important centres of conservation in Central India are Mandu and Khajuraho. At Mandu, the Durbar provides for current repairs and maintains the staff necessary for special repairs, the grant for which, is provided by the Imperial government. The staff employed consists of one overseer and several artisans. The position of the monuments at Khajuraho is not so favourable. They were visited by Mr. J. A. Page in 1914, when he drew up an elaborate conservation note for the repairs to these monuments. During the progress of the great war no funds were available for the continuation of the special repairs at this place, and estimates were not prepared on the basis of the conservation notes drawn up by Mr. Page six years ago. The conservation of ancient monuments in these States require as much skill supervision as the monuments in the Bombay Presidency, and if the work is to be successfully achieved, men specially trained in the conservation of ancient

monuments must be employed in their supervision. With the exception of the larger states such as Gwalior, Indore, Bhopal or Rewa very few states are in a position to employ staff necessary for the conservation of ancient monuments It appears therefore, to be necessary that a selected staff of upper and lower subordinates should be trained in the conservation of ancient monuments and maintained by the Government throughout the year so that when a particular state desires to conserve any of its ancient monuments services of these men may be lent to that particular state for the required period There seems to be no other satisfactory solution to the problem of repairing ancient monuments in the possession of Indian states. The states which possess ancient monuments worth preserving are for the most part very small in size and in the case of the two important centres · Mandu and Khajraho, the expenditure required for the completion of special repairs is too heavy and consequently the Imperial Government have provided the greater part of the money spent at these two centres. In the interests of efficiency it is desirable that a specially trained staff should also be maintained by the Imperial Government

Conservation of ancient Monuments in Native States

11 The case of Rajputana is quite different from that of Central India. The only important centre of conservation work in this area is Abu, but the the conservation of ancient monuments at this place is carried on by the Trustees of the Jain temple at Delwara and the work also is entirely supervised by them Attempts on the part of the Rajputana administration to convene a meeting of the representatives of the Jain community and the officers of the Public Works Department as well as of this Department have not met with any success as yet. Very few states in Rajputana spend large sums of money for the repair and upkeep of ancient monuments in their possession In spite of this fact small staff of specially trained men ought also to be maintained at Abu or Ajmer whose services may be utilised in any of these states if they at any time they desire to have expert supervision or guidance for the conservation of the ancient monuments belonging to them These people may ordinarily be stationed at Ajmer or Abu where conservation work is in progress throughout the year

12. In Central India the temples at Un in the Nimar District of the Indore State and the Gupta temples at Nachnakuthara in the Ajaigadh State require immediate attention Conservation notes have been drawn up on the former and printed while those on the temples at Un are in progress. The temples discovered during the present year's tour in the Indore and Nagod State also require conservation, the most important of these is the temple of the early Gupta period at Bhumara in the Nagod State further details about which will be found in Part IV below The temples at Bhumara and at Nachnakuthara belong to the class of earliest Hindu temples existing at the present day in India and therefore their preservation is a matter of great importance Both of the temples are at least 1,500 years old and if they are to be preserved from total ruin in collapse they must be repaired immediately. In the case of each of these monuments the work to be done consists of dismantling disturbed masonry and resetting them in plumb. Unless a man specially trained in conservation work is employed the position of carvings and sculptures may be changed and a mistake of this nature will destroy the importance of these structures in the history of Indian Architecture

PART IV.

EXPLORATION.

A.—Bombay Presidency.

I.—Poona.

1. Most of the quarters of the towns in the Deccan are named after the seven days of the week or rather the first seven planets of the *Navagraha*. In Poona, Śaṇivāra-peth contained the principal seat or palace of the Peśvas. This palace is called Śaṇivāra-Vāḍā or the palace of the Saturday quarter. It was built during the period of Office of Bājirāva I, when the Peśvas were in the apogee of power and was destroyed by a fire which lasted for a fortnight, about a decade after the British conquest of the country.

2. The main palace was surrounded by a high wall, the lower portion of which is of stone, and was originally surrounded by a moat. This wall is pierced by one large and several smaller gateways. This large gate faces the north and is very close to the river. It is styled the Delhi Gate and is flanked by two octagonal towers of stone, with gun embrasures on the top and loop-holes for musketry on the sides. The smaller gates are the Ganeśa, Jāmbul, Mastani, Nārāyaṇa or south gates. After the destruction of the palace the ruins were levelled and used as a parade ground for the local police and police lines were built on all sides of the plinth of the palace. Later on the plinth itself was utilised for building the court-house which still stands on it. Not a vestige was left of the old palace when it was inspected for the first time in October 1917.

3. The Consulting Surveyor to the Government had proposed to utilise the space inside the *vāḍā* for the construction of an industrial museum and laying out as a public park. The *vāḍā* was visited by His Excellency the Governor of Bombay in July 1919, and according to His Excellency's directions the work of excavating and removing debris was commenced by the Public Works Department, immediately after His Excellency's visit.

4. In the north-east corner of the area inside the walls, near the Mastānī Gate there is a rectangular platform, divided into a number of smaller rectangular chambers. There is a large square in the centre with a border of smaller oblong compartments along its sides. A former Superintendent of Police had utilised this platform, filled in the large square in the centre and the smaller compartments of the border with earth and converted them into flower-beds. The square in the centre had two raised seats on two sides, the eastern and the western, which bore signs of having been originally covered with slabs of stone, possibly marble. With the exception of this platform no part of the palace or its wonderful garden laid bare by the excavations were visible in August 1919.

5. The excavation of debris was commenced near this platform which proved after excavation to be an ingenious system of cisterns. In the centre was a large square tank, originally paved with stone, possibly marble, in the centre of which again stood a single fountain in a smaller square. The lower part of the spout of the fountain with a portion of the copper pipe was also found at the same place. The oblong compartments of the border turned out to be cisterns of different sizes communicating with each other. There were two conduits for draining off the overflow from this system of cisterns, one on the north and the other on the east, near the Jāmbul Gate. The border on all sides except the south consisted of two lines of cisterns, the outer line of which consisted of a large circular four-petalled-rosette-pattern cisterns with a small narrow one, on each side of it, in the centre. On each side of this group there were three broad and two narrow cisterns alternately placed. The inner line of cisterns consists of a single row of long narrow cisterns built lengthways with four smaller circular four-petalled rosette pattern ones at the corners. The border on the south side

consisted of the inner line of cisterns only, the outer line having been omitted with the exception of one broad four-petalled rosette pattern[1]

6 An open conduit led water into the entire system through this cistern in the south-western corner and was fed with water from a stone-paved tank measuring 11′ by 12′ The system of cisterns measures 51′6″ by 45′4″ and the square tank in its centre measures 26′ by 26′ (Pl IIa).

7. To the south of this system of cisterns we came across the foundations of a stone wall and 47 feet beyond it a higher stone platform, which had in its centre a long narrow tank containing a row of six fountains, the jets and undressed stone cores of which were found during excavation This platfrom is 7′ in height and 67′6″ in length and the tank of the six fountains is 58′6″ long, 5′ broad and 2′6″ high All the jets were fed by copper pipes the ends of which were found embedded in square stone bosses after excavation. To the east of this tank there is an underground passage or drain along the inner wall of the rampart The portion exposed measures 2′10″ by 2′9″ When debris is entirely removed from this portion it may be possible to ascertain what the entire arrangement was Up to the end of the financial year the long narrow tank and the area south of it was only partially exposed (Pl. Ia)

8 To the south of this tank we came across a maze of masonry drains and smaller cisterns. Near the south-western corner of the tank described in the preceding paragraph four small undressed pillars of stone were found embedded in masonry, which evidently supported a large slab of stone and formed a seat. Similar seats are to be seen in the open terrace in front of Hall of Private Audience (Dīwān-i-Khās) at Agra. To the south-east of these four pillars, marks in the pavement indicated that an octagonal cistern, 5′ by 5′7″, fed by a copper pipe originally existed, at this spot. The bottom of this cistern was made of lime-plaster and possibly the sides were made of blocks of stone. The area between this octagonal cistern and the tank of six fountains is covered with a network of drains and water pipes the exact use of which cannot be determined at present

9 Fifteen feet due south of this octagonal cistern we came across a large rectangular tank with stone parapets measuring 12′7″×9′3″ This tank was entirely filled with large blocks of dressed stone, on removing which we came across two huge blocks of stone measuring 2′3″ × 2′3″ × 4′3″, dressed only at the top, which were resting lightly on loose debris The very fact that these heavy blocks of stone were not provided with proper foundations proved that they did not form a part of the structure After securing them with chains to a large iron joist laid across the stone parapet, the debris on all sides was removed Up to the end of the year under review a depth of 20 feet from the top of the stone parapet was reached, without reaching the bottom of this tank Beyond this point it was impossible to proceed as the workmen flatly refused tc work inside the tank with the huge stones swinging overhead. Loose debris on which these stones were resting moved whenever any weight rested on any part of it. Three walls of this tank were exposed and each of them had four rows of plain rectangular niches measuring 1′4″ by 8″ by 10″ on each wall (Pl Ib).

10. To the south of this tank the maze of drains continued, but further excavation was impossible on this side as the buildings standing on the west and south of the large rectangular tank cannot be demolished as yet

11. The area between the Delhi Gate and the plinth of the palace was originally a broad raised terrace with two small square cisterns Only one of these cisterns was to be seen before the excavations but as the stone parapet had been removed previously and the tank itself used for preparing mortar it could not be recognised as an old structure The removal of debris revealed the existence of the other cistern with the copper fountain-head in position but twisted and beaten out of shape. The top of

[1] Later excavations of 1920–21 showed that the second row of cisterns on the southern ... ished later. The fountains show that the outer walls of the system is a perfect square × 51′6″

the fountain head was shaped like a fully expanded lotus flower with perforations in the calyx. After the discovery of the second cistern the first one was cleaned and a copper pipe was found exactly in the centre of its bottom.

12. The ground adjoining the Delhi Gate was lower in level than the terrace described above and portions of paving was found between the inner opening of the Delhi Gate and the retaining wall of the terrace.

13. Only a portion of the central mound could be excavated and in it we came across the plinth of the main palace built of large blocks of stone held together by clamps of iron measuring 6″ by 3″ width. In the centre of the plinth line we came across a staircase 8′6″ in width. This was the principal entrance to the main palace. It led into a court with buildings on all four sides. We could not proceed more than 45 feet from the northern edge of the plinth as this part of the mound is covered with out-houses of the Small Causes Court of Poona which had been built on mounds of debris. A complete human skeleton was unearthed among the debris in the inner court. As the skull had been smashed and the ribs broken, death may have been due to the collapse of a portion of the palace.

14. The centre of the central mound being occupied by the main building of the court, we had to remain content with excavating such portions of it as were actually unoccupied. The triangular piece of land bounded by the metalled road from the Ganesa Gate, and the eastern wall of the Court building revealed a stone-paved yard with sinks of stones. A small seat by the side of a small stone tank indicated that this portion of the palace was used for bathing. To the south of this area a system of tanks with a large square tank in the centre, a long narrow cistern on each of its sides, and a small four-petalled-rosette-pattern cistern in each corner was discovered. The ground to the south of this system seems to have contained more cisterns, the materials of which were most probably carted away for building police lines.

15. Excavations along the western edge of the central mound yielded very satisfactory results. The edge of the plinth of the main palace on this side, which was laid bare, was occupied by three different courts one of which contained an enormous fountain (Pl. IIb). The design of the fountain is unique. At least no such fountain is known to have been discovered in any building in India. In shape the fountain is a fully expanded lotus with sixteen petals. It is surrounded by a drain paved with stone which follows the contour of the lotus. On this huge lotus we found 196 different ends of copper pipes representing 196 different jets. The outer circumference of the circle in which the outer rim of the lotus is enclosed measures 79′4″ and the diameter is 25′3″. The fortunate discovery of two of the stones which formed the outer as well as the inner facing of this huge fountain has helped materially to determine the exact shape of this huge lotus and will most probably be the means of restoring it. The sixteen-petalled lotus contained one jet near the pointed top of each petal. Inside this was another circular row of petals most probably built of bricks. There must have been one or two more tiers on the top of this second tier of lotus petals but this is mere conjecture as we have no sure evidence for it. The calyx of the lotus contained five jets, one in the centre and four on its sides. While excavating in this area one stone fountain-head was discovered which may have been one of the five jets of the calyx. It is 1′3″ in length and is shaped as an opening lotus but on a thick stem. In the circular drain surrounding the fountain, ends of copper pipes of fifteen jets were discovered. A round copper pipe laid from the south-western corner to the centre of the cistern fed all the fountains. This pipe is thick and measures 4 inches in diameter. The north-western, north-eastern and south-eastern corners of the court of this fountain is occupied by three eight-petalled lotus shaped cavities lined with masonry 3′3″ in diameter, and 3′3″ deep, minus the coping. The exact significance of these holes remain unexplained (Pl. IIIa).

16. The area to the north of the court of this fountain is occupied by the Civil Jail and therefore could not be excavated but the area to the south of the fountain was cleared of debris. This area may be divided into two

equal parts, with a deep stepped well at the southern extremity the roof of which rises slightly higher than the level of the giant fountain, and is joined on to the raised terrace on which the fountain stands.

17 The area between the roof of the stepped well and the giant fountain is occupied by two courts, the northern one being fitted with a very large number of sinks of stone and copper pipes. On the extreme left or west of this area there is a curious underground cell measuring 21′ by 7′, about two-thirds of which (14′9″) is covered by a barrel-shaped vault half of which has collapsed. In the floor of this cell we have ten holes which appear to have been intended for posts. There are two copper pipes and three stone covered outlets for water in this cell To the north of this there is another cell with an intervening distance of 4′6″ between the inner plaster coats of their walls. This cell is 5′3″ in height and its floor measures 6′11″ by 5′. There is a square opening in the east wall of this cell Inside the first cell we found a number of small fragments of iron which seems to have originally formed a semicircular joist and supported the hatch or covering of this cell on either side of the vault in the centre

18 In the court adjoining the giant fountain there was a long room to the south of it where there was a narrow paved yard measuring 38′8″ by 5′3″ which has a tank and a sink in it. The area to the south of this consists of a maze of copper pipes, sinks, drains, reservoirs and to the east of this court is a flight of steps leading into the palace.

19 The arrangements in the court to the south of this are more elaborate and consist of one large square stone tank measuring 7′ by 4′11″ by 4′ 10″. In the middle of this tank there is a copper pipe showing that there was a fountain here. In the west wall of this tank there are four holes at different levels in a line to regulate the draining of the water in it according to varying needs A small copper pipe brought water to this tank To the south of this tank is a platform measuring 7′3″ square which appears to have been built later as it covers one of the carved sides of the tank. This platform and the tank is surrounded by a number of small open square courts. The eastern part of this court is paved with stone and provided with several sinks of perforated stones. A flight of stairs, originally paved with stone, at the south-eastern corner of this court, led down to the entrance of the stepped well.

20. The stepped well is not similar to the Vavs of Gujarat but is provided with a plain winding staircase of brick half way down which there is a large ventilating or light shaft now entirely filled with debris. Half of the shaft of this well is under a masonry arch which covers the lower end of the staircase leading to its bottom while the other half is under the open sky The total depth of the well is 33′3″ and there was 8′9″ of water on 14-5-—20 There are twenty-nine steps in all leading into the water from the top.

21. The removal of debris from portions which are not occupied by the court building or its out-houses was only partly completed during the year under review and will be completed during the ensuing cold season. The Government intend to demolish the out-houses standing on the plinth of the old palace to the north of the Small Causes Court at an early date so that a portion of the plinth may be exposed.

II —Ahmadnagar.

A.—The Fort.

22. Very little is left of the palaces of the Nizamshāhī kings of Āhmadnagar who ruled over the greater part of the Deccan plateau for more than two hundred years, inside the famous fort of Āhmadnagar When the fort of Ahmadnagar was occupied by the Duke of Wellington (then General Arthur Wellesley) in 1803, all the buildings inside the fort were razed to the ground. The Bombay gazetteer[1] also contains no reference to the remains of the Nizamshahi period inside the fort itself.

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1 *Bombay Gazetteer*, Vol. XVII, pp 695-96.

23. The following ancient buildings can however still be seen inside Ahmadnagar Fort:—

(1) The Gateway of the Palace.—The gateway consists of a lofty arched door way with projecting balconies on each side supported by four richly ornamented brackets of stone. This gateway is now used as the drawing office of the Assistant Commanding Royal Engineers, Āhmadnagar. A room has been built under the great arched opening the floor of which is supported on by four wooden props, which has subtracted a good deal from the beauty of this noble entrance. The pillars and arches of the balconies on the side having disappeared their place has been taken by two rooms built of bricks and liberally colour washed. With the exception of these three additions the ancient gateway of the palace is fairly intact and gives one some idea of the grandeur of the palaces of the Nizamshahi kings (Pl. IIIb).

24. Just behind this gateway, slightly to the west of it, is a two-storied building used as the headquarters of the Ahmadnagar Brigade. The front of this building has been completley transformed by the addition of a staircase and by the introduction of modern door and window frames, so much so, that it is well nigh impossible to recognise it as an ancient building by examining its exterior. In the interior, in spite of repeated coats of whitewash and numerous alterations, the wealth of stucco ornamentation on the ceiling as well as the pillars leave no doubt as to the age of this building. Fortunately for us, the back of the building was not added to or altered by the military authorities and the ground floor of this building with its low arches, so common in Deccani architecture, and its numerous little niches, under each arch, is quite unchanged. Three of these arches, with five niches in the backwall of the room under each arch, are intact. The rooms immediately under the offices of the Brigadier-General have been filled up with some support walls and consequently it is now quite impossible to examine them. To the north of this building and to the east of the gateway there are a series of steps leading to some tank or reservoir which still remain to be excavated. The gateway and the palace were connected by a network of arches which have been converted into store-rooms and kitchens. A similar network of arches is visible to the east of the palace now used as Brigade Headquarters. Some of these have been converted into store-rooms by filling the space between the arches. The rest are in a dilapidated state or have collapsed. The eastern boundary of this palace is indicated by some remains of arches running north to south at right angles to the series of arches mentioned above, which latter run parallel to the backwall of the palace itself. A little further to the east there are the remains or rather the basement of a large stone-tower with stone brackets projecting from its top. This must be the basement of a pleasure pavilion surrounded by a narrow veranda all round. Similar towers or pleasure pavilions are still to be seen inside the Arq-Qila at Bijapur and very fortunately for us there they have escaped destruction up till now. The basement of this tower is now used as the petrol-store of the Brigade.

25. In 1914, some portions of the space inside Ahmadnagar Fort were excavated by the Military Department according to the suggestions of my predecessor. The excavations were started again in 1919, at the suggestion of the General Officer Commanding Ahmadnagar Brigade and with the sanction of the Government who were pleased to allot one thousand rupees for this purpose by reappropriation. The trenches dug in 1914 along the boundary wall of the Brigade Headquarters were extended towards the west and a road which ran parallel to the compound was dismantled. At a depth of 20 feet from the level outside the Brigade Heaquarters a large cistern or tank was discovered. On the north, east and west of this tank massive stone-walls measuring 10′9″ in width were discovered. The facing of this stone-wall has disappeared but in spite of it, the mortar used in building it was so excellent, the core has withstood the weight on it as well the natural causes of disintegration very well. Indeed it was found impossible to remove or dismantle any part of it with pickaxes and crowbars, and it had to be chiselled out. Behind the wall on the western side of this tank a series of four small chambers which were connected with each other were discovered. These chambers are square in shape and have low round domes over them. They can

be reached by a low narrow staircase at the northern end and the first two chambers are on the same level which is slightly lower than the third. We can reach the second chamber by a narrow entrance in the southern wall of the first one. The second chamber is exactly similar to the former and communicates with the third one, by an opening in its southern wall The roof of or rather the dome over the third chamber has disappeared and the floor of this one is higher than that of the first two All four chambers have an arched opening on the eastern side but in the case of the first two these openings have been closed by the massive wall which runs along the sides of the cistern, mentioned above It is apparent that this massive wall in front of these chambers is a later addition The walls of the third chamber are very profusely ornamented with stucco work, every available inch of space having been utilised for this purpose This ornamentation consists of rosettes, arabesque work and ornamental foliage On the northern and southern walls there were two raised heart-shaped panels containing arabesque patterns and in the western wall there is a niche This chamber seems to have been used as a raised seat for watching the display of birds or fishes in the cistern to its east as its height is too low To the south of this chamber we came across another square chamber similar to the first two. This one appears to have been the southernmost as there is a arched opening in its eastern as well as in its southern wall

26 The ornamentation of the roofs of these chambers consist of geometrical figures with arabesque ornaments in the centres A narrow raised band of moulding runs along the edge of the arches and the geometrical figures on the roofs In the case of the third chamber this band is much wider. Across the cistern on its eastern side there were a similar row of four chambers of which two are visible at the southern end having been brought to light by the excavations of 1913. The rest are hidden by the later walling The southern side of this tank is still covered and cannot be exposed at present as the main road to the brigade headquarters passes over it.

27 Excavation in the area immediately behind the palace now used as the Brigade Headquarters revealed a small low platform 25'2" in width Stumps of two pillars were discovered in the eastern half of this platform As these two stumps correspond to the openings in the western wall, it appears that there was a long domed roof on them in front of the arches we now see in the back wall of the Brigade Headquarters Steps of dressed stone were discovered along a portion of the edge of this platform and were found to run at right angles to this platform from a line which can be projected to the south along the western edge of the stumps of pillars This proves that there was probably a large cistern or tank to the south of the palace and the east of the main gate

28. In the area to the east of this palace we came upon stumps of pillars in a line with those which support the arches and which prove that the palace extended further to the east

B —Faria Bagh.

29 The only palace of the Nizamshahi kings of Ahmadnagar, outside the fort, which has survived up to the present day, is the large water-palace called Faria Bagh It stands at the western end of the paddocks of the Army Remount Department, at a distance of four miles from the fort Faria Bagh is an old pleasure garden in the centre of which the palace was situated. No trace is left of the garden itself as the grounds surrounding the palace have been converted into cornfields by the Remount Department The palace itself stands on a platform in the midst of a square tank. Traces of a compound-wall are visible on all sides Along the compound-wall ran a platform of concrete all around the wall measuring 40 feet in width. This concrete has been disturbed in many places by the roots of trees growing in it. The tank itself has become very shallow on account of silting but water remains throughout the year in some portions of it. The platfrom on which the palace stands, is octagonal in shape like the palace itself. A causeway across the tank 220 feet in length on the north face joins the platform with the bank

30. The palace is built entirely of dark coloured Deccan trap and was originally covered with plaster. No ornaments or carvings on stone are visible, but it is quite possible that the facade was covered with delicate stucco ornamentations similar to those discovered in the fort (Pl. IVa).

31. The palace is two-storied and stands 50 feet high from the level of the top of the platform. It is no doubt the largest and the highest ancient palace in the Bombay Presidency and one of the largest in India. It consists of a large square high-domed hall in the centre with four square chambers in four corners and four oblong chambers on four sides. There are four large arches on the sides of the oblong chambers as high as the dome of the central hall. Under each of these arched openings there are four rows of five openings, two rows pertaining to each storey. The corner and side chambers only are two storied, the central hall occupying the height of both in one. The walls of the chambers as well as that of the openings under the tall arched openings are covered with niches. In the second story the bottom of the arches of some of the side chambers are ornamented with a delicate lotus rosette-pattern while some are plain. Only two of the tall arches remain and three of the side chambers on the first floor have collapsed. There is a staircase in each corner of this irregular octagon and there are traces of tanks in front of each of these arched openings. The width of the platform in front of these openings is 35′.

32. The building is used by the Army Remount Department at present as a stable for the bullocks used in conveying fodder and the platforms on all sides are used for drying dung cakes. A plan and elevation of this palace was prepared by some one of this office and was found among the old drawings. The Faria Bagh Palace was declared a protected monument in 1909, but no effort appears to have been made to persuade the authorites to give it up for conservation.

C. —Tisgaon.

33. The village Tisgaon stands on the road from Ahmadnagar to Shevgaon via Pathardi and is now a decayed hamlet. Evidence of its former opulence is available in the shape of the five City Gates which are still in tact although the walls have disappeared. There are five gates in all: one on the west, two on the east and one each on the north and south. Out of these five gates, two, those on the north and south are plain structures with a single saracenic arch in centre and a projecting balcony on each side, resting on wooden brackets. The remainder, the two gates on the east and that on the west are massive structures consisting of four tall arches on four sides supporting a dome. There were two balconies on each side of each of these four arches one over the other, supported by wooden brackets but these have collapsed (Pl. IVb). The villagers of Tisgaon are unanimous in attributing the erection of these gates to Salabat Khan the celebrated Minister of the Nizamshāhī Sultans but they do not know that there were at least two ministers of the same name and consequently the exact dates of these monuments cannot be determined. Inside the village there are the ruins of a very large bath with open water-channels the erection of which also is attributed to Salabat Khan.

III.—SHOLAPUR.

A.—The Fort.

34. The old fort at Sholapur is approximately a rectangle in shape and was no doubt built after the Muhammadan conquest of the country. Originally there was only one entrance to it and this was defended by three different gates in succession. There is a deep moat on three sides and on the fourth or eastern side there is a very wide and old tank called the Siddheśvara tank. Two of the three gateways bear inscriptions from which we can glean the history of its construction. The first gate of the entrance does not bear any inscription. There is an inscription on the top of the second gate which records the erection of a Masjid, a garden and cisterns during the reign of ʿĀli ʿĀdil Shāh I in A.H. 986=1578 A.D. by one Nanaji

or Bābāji surnamed Zabit Khan.[1] The inscribed slab has been placed near the top of the gate just below the Kanguras. It is evident that the slab has been removed from some other place and fixed on the top of this gate at some later period. The room over the third gate has been converted into an office and the inscribed slab is fixed in the wall near the windows. This inscription is in *Tughra* characters and the last line contains the name of Sultan Muhammad bin Ibrahim, i.e. Muhammad 'Ādil Shāh. It appears to be *in situ* and most probably records the erection of this gate by Sultan Muhammad 'Ādil Shāh. This is not the only record of Muhammad 'Ādil Shāh in this fort. A Sanskrit inscription fixed in the walls of a stepped-well inside the fort mentions Muhammad 'Ādil Shāh as the reigning sovereign in the Śaka year 1575=1653 A.D. A third Persian inscription on the eastern rampart of the fort contains the name of Sultan 'Āli 'Ādil Shāh and the date 984 A.H., in the form of a chronogram. From these records it can be gathered that the fort itself was constructed during the reign of 'Āli 'Ādil Shāh I, and the third gate of entrance was built during the reign of Sultan Muhammad 'Ādil Shāh. The buildings in the interior of the fort appear to have been razed to the ground and only two or three unimportant structures now used as Police Chowkies, Honorary Magistrate's Courts and Public Works Department godown, remain intact. The most important among these is a small Masjid built entirely of Hindu materials or rather a Hindu temple converted into a Masjid by slight additions and alterations. This building was used as a magazine during the earlier days of British occupation and is now used as a store-room by the Executive Engineer. The inscribed Persian slab stuck on the top of the second gate of the entrance may have been taken from this place.

35. In the middle of the eastern wall of the fort there is a room with a balcony on the same level as the platfrom on the rampart looking out on the Siddheśvara tank. Just below the balcony there is a smaller tank into which the water flows even now from the Siddheśvara tank. At the south-western corner of this tank there is a small square room on four arches built on the top of the staircase leading to the bed of this tank. The balcony itself consists of three arched openings in front with one arch on each side and rests on four brackets of stone. The small tank is screened off by a projection of the second or outer fort wall. It measures 130'×63' and there is a foot-path 4'9" broad running around it. This room with its projecting balcony on top seems to have been the royal residence in Sholapur Fort as the method of construction of the tank indicates that it was intended for the use of ladies. A portion of the balcony has collapsed and the collapse of a section of the inner wall of the tank has filled up a part of it. Four guns are lying in the centre of the yard inside the fort. Out of these two are French guns, and a third the muzzle of which has been blown off also appears to be of European manufacture. The fourth gun is of the cast spiral wire pattern like the guns of Sher Shah. It bears a small inscription in Arabic character, viz. "Zafar Ali 819."

(b) *Temple of Mallikārjjuna*

36. The existence of a temple under the inner wall of the fort near the magazine was known to the public years ago and the following statement is to be found in the *Gazetteer* of the Bombay Presidency about it. "At the foot of the north wall between the inner entrance and magazine an opening leads to a part of an old Hindu temple richly carved and apparently in place."[2] The site of the temple is wrongly described in the *Gazetteer* as this temple was found under the inner wall on the north and not at its foot. A very small opening, just sufficient for a man to crawl on all fours, was visible. Through this opening a few small pillars standing upright were seen. In 1917, Mr. A. H. A. Simcox, I.C.S., Collector of Sholapur, found out by observation that the pillars seen through the hole or opening in the inner wall are arranged in some sort of order. These pillars were shown to His Excellency, Sir George

[1] This Zabit Khan, evidently a converted Hindu is mentioned in the Belgaum [illegible] on father of the Architect vide Ante

[2] Bombay Gazetteer Vol. XX, p. 501

Lloyd, the Governor of Bombay, when he visited Sholapur during the monsoon of 1919. It was apparent that the hole in the northern wall of the fort led into a chamber or cavity much larger than the entrance and the roof of which was supported by a series of carved pillars of the late Chalukyan period. According to His Excellency's directions the inner facing of the inner wall of the fort was gradually dismantled revealing the porch of a mediaeval Hindu temple almost intact. Plate Va shows the aperture in the inner wall of the fort on the northern side slightly enlarged for the admission of labourers. On removing the whole of the facing at this place we came across the porch with a narrow passage, 3′6″ in width, between a double row of four pillars. Some of these pillars appear to have remained unfinished as we find guiding lines of a bizarre arabesque pattern traced on some of them. This very same pattern has been found on some of the pillars used in shoring broken lintels of the porch. On three sides of this porch, i.e. on two sides as well as the front there is another row of pillars for the support of the heavy chhajja a portion of which is intact at the north-eastern corner. The plinth of the porch was then excavated and undressed stones of the foundation were found at a depth of 13′6″ from the surrounding ground level. Nine steps of dressed stone were found on the eastern side showing that the entrance to this shrine lay on the east and the presiding deity also faced the east. In the interior of the porch, on both sides, the space between the pillars had been turned into seats with stone backrests. Originally these backrests must have been continuous and bore two horizontal bands of ornaments, viz. diamond shaped four-petalled rosettes in the first row and rampant lions, horses, cows, goats, monkeys, etc., with small *Śikharas* of temples in the second. Amorous couples are to be found occasionally between some of the rosettes of the first row in the porch. With the exception of stones of the chhajja the whole of the porch was practically intact. Long lintels of the porch had cracked in places but they had been shored up with stone pillars before the front was hidden by the ashlar masonry of the inner face of the inner rampart. The trabeate dome of the porch is intact and the top slab represents a large flat star with a pendant in its centre. Very little debris was found inside this porch but the passage in it was choked up by the masonry of the rampart both on the east and west (Pl. VIa).

37. Further excavation revealed the outline of the temple. Immediately behind the porch the plinth had broadened to 30 feet in width. The *maṇḍapa* stood at this place but nothing was left of this except the northern wall. The benches with backrests run along the whole of the *maṇḍapa* on the north side with an interruption in the middle where there is a door. These remains indicate that originally the bench existed on both sides of the *maṇḍapa* and there were four openings in the *maṇḍapa*, viz. on the north and the south in addition to those on the east and west leading to the porch and the *garbhagṛiha*. The pavement of the *maṇḍapa* was not found and below the level, where the pavement ought to have been, we came across an underground chamber measuring 15′×15′×8′ the roof of which was supported by four massive pillars with square bases and caps measuring 6′9″×1′9″×1′9″. The bottom of this chamber is neatly paved. There is no opening on any of the walls and we are not in a position to ascertain how people entered this chamber. Two of the four pillars are partially gone and the walls on the west and south have also vanished partly. Further demolition of the inner wall of the fort revealed the general outline of the plinth of the *garbhagṛiha*. The backrests in the northern face of the *maṇḍapa* indicate that like the porch this also was open on three sides. There are three pillars carrying lintels on the northern face of the porch, and four in front or the east. Only the back wall of the sanctum and a portion of the northern wall has escaped destruction. The rest of the sanctum must have been destroyed when the 'Ādilshāhī Sultans built the inner wall of the fort, because the inner retaining wall of this inner rampart on the southern face has been built right across the *garbhagṛiha* and the underground chamber beneath the *maṇḍapa*. The ornamentation of the outer wall is very simple. Just above the string-course of the base, over the platform, we have rows of narrow pilasters the capitals of which support the hanging cornice. In the middle of the pilasters we have a horizontal band of rosettes (Pl. VIb).

38. So far as is known subterranean chambers are not to be found in Śaiva or Vaishnava temples Small chambers for the storage of utensils made of precious metals or even of manuscripts are met with in Jain temples but chambers of such size are practically unknown in Indian temple architecture. There is a drain from the interior of the sanctum on the north the upper slab of which has not been found as yet The *garbhagriha* or sanctum is surrounded by a stone paved circumambulation path

39. No inscriptions were found in any part of the temple and the only image discovered was a very large image of an attendant of Śiva (*Śivagana*) 6′6″ height. It has four hands and carries a trident (*Triśūla*) and rosary (*Akshasūtra*) in his left hands and a drum (*damaru*) and mace (*Gadā*) in his right hands The image is profusely ornamented A very long garland or festoon made of human skulls hangs down to the knees and looks almost incongruous among the mass of strings of pearls and heavily jewelled armlets and necklets With exception of a breakage across the middle and the loss of the lower left corner, the image is in a fair state of preservation Another image similar to this one was discovered later. This one has lost its head. It also has four hands and held a bow (*Dhanu*) and a mace (*Gāda*) in its right hands. It has a large number of ornaments like the larger image but wears a long thick garland of flowers in the place of the skull-garland (Pl.V b).

40 The real cause of the preservation of a part of the Śaiva temple in the interior of the rampart of the fort at Sholapur is not very easy to understand After the conquest of any part of India the Muhammadans generally desecrated Hindu, Buddhist or Jain temples and utilised their materials in buildings, tombs and Masjids. But in this particular case not only was a portion of the temple preserved intact but the builders of the rampart in the Muhammadan period actually attempted to prevent the collapse of this portion of the structure on account of the imposition of the heavy weight on its top by shoring up broken lintels

41. Some Lingayat inhabitants of Sholapur informed Mr Simcox that the original name of the god enshrined in this temple was Mallikārjjuna and that when the temple was partly demolished the god was removed to another temple near by These Lingayats state that the Muhammadan authorities of that period allowed them to utilize some materials of the older structure for the construction of the new temple I visited the modern temple of Mallikārjjuna in Śukravarpeth of Sholapur City with Mr. Simcox and found that a portion of this statement is correct The *mandapa* of the new temple is constructed almost entirely of old pillars four of which are very fine lathe-turned ones and would compare very favourably with the finest specimens in the temples at Aihole or Pattadkal.

IV.—DIGHI.

42. The little village of Dighi lies 10 miles to the S.E. of Nagardevla Station on the G.I P. Railway and 6 miles due east of Kajgaon Station in the East Khandesh District a couple of miles from the frontier of H E H the Nizam's Dominions (75° 15′ × 20° 30′). A small temple built of Deccan [illegible] lies outside the village walls and is dedicated to the God Samba [illegible] and Devi The temple itself consists of a porch in front, on pillars a [illegible] on pillars with a high dome, an *antarāla* or passage leading to the [illegible] *garbhagriha* and the sanctum or shrine itself. The porch in front [illegible] small. It stands on four pillars which rests on broad massive [illegible] stone supported by stumpy pillars. The benches were once [illegible] backrests which however have disappeared. Three of the pillars [illegible] the porch are of one design and the shafts of which bear [illegible] square panels on all four faces in the middle. The fourth [illegible] this place from which foliage is hanging out at the corners [illegible] four panels containing *Kīrttimukhas* and seems to have [illegible] some other structure. The pillars support four stone [illegible] turn support a trabeate dome, finely carved in the [illegible] pendentives in the style of the smaller domes over the [illegible] Sāha's temple at Delwara on Mt. Abu.

43. The pillars of the porch which are of the same design bear cross-shaped capitals, each arm of which bears the figure of a four-armed squatting gaṇa. The *maṇḍapa* itself is square in shape and closed on the sides while the front is open. It rests on twelve pillars four of which are ranged on each side. The pillars of the *maṇḍapa* are elaborately carved and with the exception of the corner pillars, are similar in design. The pillars in the corners bear plain cross-shaped capitals and support lintels which carry short lengths of triangular pieces of the flat roofs at the corners. But the remaining eight pillars support a massive stone frame, octagonal in shape, made of separate lintels, on which the plain but heavy trabeate dome of the *maṇḍapa* rests. Each of these eight pillars support a cross-shaped capital like the corner pillars but the former have a square stone over the capital on which the great octagonal stone frame rests. Each of these eight stone blocks, bears a divine figure on its face. Counting from the pillar on the immediate left, as one enters the *maṇḍapa* from the porch, we have: (1) Vaishṇavi seated on Garuda with a mace in the right upper and a lotus in the lower right hands, while she holds a wheel in the upper and a conch shell in the lower left hands; (2) two armed Nāgī, holding a lotus with stalk in her right hand and a mace (?) in her left hand; (3) Maheśvari or Mahādevī seated on Nandin holding a shield and indistinct object in her right hands and a sword in her upper and an elephant goad (*aṅkuśa*) in her lower left hands; (4) Vāruṇī (?) seated on a round object holding a mace in either hand; (5) four-armed Ganeśa; (6) Garuḍa kneeling; (7) Dwarf with bag on shoulder (? *Kuvera*); and (8) headless female figure with four hands. She holds a *ḍamaru* in one of her right hands, the implements held in other hands being very indistinct. The inner side of the octagonal frame of the dome is ornamented with half diamond and arabesques. Over this is another sixteen sided frame the stones of which are smaller in size than those of the octagonal frame. These stones bear ornamentations consisting of lions' heads and *Kīrttimukhas* alternately. The central piece on the left or north side of this sixteen sided frame bears a human head in its middle, among lions' heads and *Kīrttimukhas*. The dome of the *maṇḍapa* is trabeate consisting of plain concentric rings of stone laid over each other with flat cap on the top which bears a mass of very beautiful arabesque work in relief.

44. In four places, equidistant from each other, in four corners of the sixteen sided frame, are four brackets caved to represent squatting dwarfs (*gaṇas*). Beginning from the left as we enter the *maṇḍapa* the first bracket bears the figure of a dwarf singing with his left hand near his left ear in the style used by Indian singers even at the present day. The second bracket is near the door leading to the sanctum on its left and bears the figure of a dwarf playing on a flute (*Veṇu*). The third bracket is to the right of the entrance to the sanctum and bears the figure of a dwarf playing on a lute or harp (*Vīṇā*). The fourth bracket is to the right of the entrance to the *maṇḍapa* from the porch and bears the figure of a dwarf playing on a small drum (*Damaru*). Each of these figures supported a long slanting stone bracket bearing the representation of a female. The upper part of this slanting stone bracket was supported or rather held in position by being tennoned into a mortice, in a small projecting piece of stone in the fifth course of concentric rings of the trabeate dome of the *maṇḍapa*. These struts or brackets do not afford any support to the dome of the *maṇḍapa* and appear to be ornamental appendages. Only two out of the four slanting brackets are in position. Both of these are on the western side of the *maṇḍapa* and are on the brackets near the sanctum. The bracket on the left bears a female dancing, i.e. a *Devadāsī* and that on the right a female playing on special kind of drum (*Mṛidaṅga*) (Pl. VIIb). Similar brackets are used in the great domes of the *maṇḍapas* of the temples of Vastupāla-Tejaḥpāla and Vimala Śāha at Delwara on Mt. Abu. The remaining two brackets are missing and no information can be elicited from the inhabitants of Dighi as to their whereabouts.

45. The entrance to the *antarāla* is fitted with a finely carved stone door frame. The jambs consist of three separate pieces placed vertically. The first piece consists of a band of diamond shaped rosettes and a long

ilaster, the second or middle piece of a beautifully proportioned round pillar ı relief against a plain ground and the third or inner piece contains a inding vine-leaf pattern which is continued overhead on the lintel. In the entre of the lintel is a small square panel in relief containing a small figure f Ganeśa The upper part of the lintel contains a band of basreliefs divided ıto five small panels Out of these five three are larger in size and two maller, sunk in between the larger ones. From the left the first panel conains a figure dancing, on the extreme left with a *vīnā* in its hands, while to s right is another figure also dancing, which appears to be a female The pace to the right is occupied by two dwarfish male figures, the one to the ft playing on a double nose-pipe and that to the right blowing on a onchshell The small sunken panel between numbers one and three conains a male rushing to the right with a round tray evidently containing offerngs The central panel also contains a dancing scene Here we have a male eating cymbals on the extreme left then a seated male figure playing n a drum, a female dancing and finally another seated male playing on a rum The small sunken panel between numbers three and five contains he figure of an ascetic seated with a rope or cloth tied round his knees hich passes behind his back and supports the knees. The fifth or last panel as been divided into two different panels by a semicircular pilaster in the iddle. Each of these segments contain two men fighting with each other 'he roof of the *antarāla* is finely carved On all four sides there is a frieze f Indian geese and the roof consists of a single slab of stone in the centre of [illegible] bearing in its calyx a *gandharva* figurine flying to [illegible] hands. There are several mutilated images ly- [illegible] neśa, a Śiva and a Pārvatī

46 The sanctum itself is perfectly plain and contains a small *Linga* and a arge standing image of *Devī* of which fragments of the pedestal and the back lab have been joined together The exterior of the temple is perfectly plain Pl VIIa) except the front of the *mandapa* which bears a square niche flanked y circular pilasters on each end of the side walls The niche on the outh or left wall contains a figure of Śiva dancing while that on the north r right wall contains a dancing figure of Chāmundā She has four ands and her body is emaciated but the scorpion, usually to be found in er stomach, is absent She holds a trident (*Triśūla*) in her upper left hand he lower being broken. A finger of her upper right hand is placed on her lip a sign of wonder) and she holds a skull-mace (*Khatvānga*) in the crook of this rm while she holds a skull-cup (*Nara-Kapāla*) in her lower right hand 'he *Sikhara* of the temple has collapsed long ago, the facing stones of hich are strewn all round. No inscriptions were found though the stones f the facing were carefully examined

V.—Bhatkal

47 The port of Bhatkal is the southernmost port in this presidency nd is the last town of importance along the western coast from Bombay outhwards. It was a port of great importance in the 17th and 18th enturies and is called Baticola by old writers Bhatkal is noted for a eculiar type of temple architecture which appears to be unknown elsewhere in India except in the province of Kanara. This province has now been livided into two districts, the southern portion belonging to the Madras Presidency and the northern to the Bombay Presidency. This particular ype of temples may therefore be designated the Kanarese type. In the evised edition of Fergusson's History of Indian and Eastern Architecture ome temples of this particular type have been described and illustrated. These are the Jain *bastis* at Mudabidri in the South Kanara District. The emples of Bhatkal have been adapted from the types of these Jain *bastis*. The exterior of these temples are rather unattractive on account of their lwarfishness, want of ornamentation and relieving features, but the interior as Fergusson has already remarked is, in the majority of cases extremely ich and bewildering on account of the mass of detail. At first sight these emples look more like huts built on piles, and resemble wooden buildings out they are constructed entirely of stone. The interior of these temples

consists of one or more *maṇḍapas* and one or more *garbhagṛihas* but the entire structure is enclosed by a perforated stone railing over which is the hut-shaped roof of stone. The entire structure is supported by enormous pillars of the railing at the corners as well as on the sides which support the roof as well as the floor. The latter is laid on massive beams of stone at a height of two to three feet above the ground and the space between the ground and the floor is hollow. The slabs of the roof are laid on a massive frame of stone beams which is supported by the upper ends of the pillars. Large slabs of stone form the sloping roof and rest on the massive stone-frame described above.

48. The difference between the temples at Mudabidri and those at Bhatkal lies in the fact that the roofs of the temples at the former place are built in two or three tiers while the roofs of the majority of the temples at Bhatkal consist of a single tier. In Bhatkal the majority of the temples are Hindu while the temples at Mudabidri are Jain *Bastis*. The Bhatkal temples were built in the 16th century by the Chiefs of Soṇḍā or Sundhā. The principal Hindu temples at Bhatkal are: (1) Santappa Naik's Tirumal *Devasthāna*, (2) the Narasiṁha *Devasthāna*; (3) Khetapai Nārāyaṇa *Devasthāna*; (4) Joshi Saṅkara Nārāyaṇa *Devasthāna*; (5) Adika Nārāyaṇa *Devasthāna*. Besides these there are several smaller temples which were not visited during the year under review. There are two principal Jain temples at Bhatkal: (1) Jaṭṭapa Naik Chandranātheśvara *Basti*; and (2) Pārśvanātheśvara *Basti* The Chandranātheśvara *Basti* is the largest and the most prominent among the temples at Bhatkal. Like the Bastis of Mudabidri the roof is in three tiers and it differs from other temples at Bhatkal in having an open varanda on pillars all round it and in having no space between the floor of the temple and the ground. The lower part of this temple is solidly built like Dravidian and Aryan temples of other types and consist of a broad plinth which gradually decreases in breadth as it recedes from the ground. This temple is deserted at present and has a peculiar *Dīpastambha* near its back. The *Stambha* is a long round shaft with a bell capital and has a stone-framed lantern at its top. It stands on low but broad pedestal of stone. The peculiarity of this *Dīpastambha* lies in the fact that the shaft is enclosed by rectangular frame of stone placed on uprights standing on the corners of the oblong pedestal. There are *Dīpastambhas* in other temples also but they consist merely of a long shaft placed on an oblong pedestal with a round capital but this peculiar frame work is nowhere to be found. The most beautiful temple at Bhatkal is the Khetapai Nārāyana Devasthāna. In this temple it appears that the cavity between the floor and the ground of these temples was covered with slabs bearing bas-reliefs (Pl. VIIIa). The exterior of this temple is not plain and bears a number of images, lotus-bosses and other ornamental devices which relieve the monotony and dullness.

VI.—DHAMRAHO.

49. The small village of Dhamraho lies 8 miles to the south of Larkana near the railway line. The most conspicuous objects in this village are large high mounds. The mounds are roughly hemisperical and appear to be remains of Buddhist *Stupas*.

50. The mounds lie surrounded by a large sheet of water, the bed of which has now been converted into arable land. But there is a small pond just in front of them which still contains a small quantity of muddy water and which had even late in December a number of Singi fish.

51. At first I was inclined to think that the mound was modern. Enquiries made by the Mukhtiyar-kar of Warah Taluka led to the discovery of the following legend about this tower; the town was the seat of a Hindu Rajput king named Dhamraho. The village and the mounds have been in existence since 400 A.D. God's curse was inflicted in this village on account of the tyranny and inhuman orders of the king and the whole village was buried alive (?), i.e. ruined by an earth-quake. Exactly similar stories are told about the ruin of Sasui-jo-Takar and of Brahmanabad. It is said a bell used to hang, from one of the mounds which the admiral of

the village fishing fleet (*Mirbahar urf Amir-ul-bahar*) used to ring to inform the villagers that he had brought fish for sale. The tradition about the tower shows that it is no modern structure but its real significance remains obscure. The modern name of the village *Dhamrao* or *Dhamraho* indicates a sanskritic origin It is probably the equivalent of *Dharmmalābha* and the tower may be the base of *stūpa* called the attainment of the true law (*Dharmma*)

VII —CHAUKUNDI

52. The little village of Chaukundi contains a large and ancient cemetery of a peculiar type Their structure attracted the attention of Mr H. D. Baskerville, I C S , Assistant Collector of Tatta in the Karachi District in 1917, who called the attention of this Department to their existence. The cemetery is situated at a distance of about four miles from Landhi station on the N.W. Railway, between the villages of Landhi and Sanro. The cemetery struggles along the back of a high ridge for over a mile and contains tombs of all shapes and sizes and in varying degrees of decadence. The better class tombs are to be found inside mausolea on four or eight pillars while the rest are in the open All of them are in yellow Jungshahi stone with which one becomes very familiar in Sindh Their construction is described by Mr. Baskerville in the following words " Chaukundi tomb in its simplest form consists of a hollow oblong rectangular chamber built of and entirely enclosed by large slabs of dressed stones elaborately carved on every visible face. A more ambitious form consists of two such chambers superimposed, one upon the other, and the finest specimens, which attain a height of from six to eight feet above the level of the ground or the platfrom from which they spring, have often three stories thus superimposed. But apart from this chamber or vault-like structure the characteristic feature of every Chaukundi tomb and that by which it can be easily and immediately identified by the most casual observer is the top stone This is always slender and rib-shaped like a waggon-vault and lying lengthwise upon the tomb and terminating at the northern end in a peculiar pinnacle or finial, which gives to the tomb something of that personal quantity which seems to invest a locomotive Indeed at a distance the resemblance between the top story of a Chaukundi tomb and a railway engine is very striking, and a tomb which has had the misfortune to lose its finial has the same ruined and mournful appearance as an engine that has lost its funnel," (Pl VIIIb).

53. Mr. Hotson of the Civil Service suggested to Mr Baskerville that these tombs are instances of hypertaphia or burial above ground. The last chamber of a ruined Chaukundi tomb was examined very carefully but no bones or human remains were discovered. Consequently it cannot be admitted that Chaukundi tombs are examples of hypertaphia

54 Many of the tombs in this cemetery are inscribed and their inscriptions are simple labels consisting of the name of the persons interred without date or any quotations from the Quran such as Mālik Kamallū Khān bin Kilbu, Kilbu bin Malik Kamallī Khān, Desār Walad Jām Bijār, Bijār bin Mihr 'Āli All these *jāms* are of the Johiyā (Yaudheya) tribe who live in the neighbourhood, Jām Bijār is most probably the same personage whose seat was discovered near Deh Palejani last year. (vide p. 57, para 14–15 of the last year's report). The latest Chaukundi tomb is of Jām Murād 'Āli who died on 4th September, 1918. Only one tomb in this vast cemetery is dated. It is the tomb of one Yākub 'Āli Khān, son of [illegible], son of Mīrān who died in 1169 A H =1755 A.D and in this case the date is given in reversed numerals.

VIII.—MUHEN-JO-DARO.

55. The ruins at Muhen-jo-daro lie at a distance of [illegible] miles from the Railway Station at Dokri on the Rohri-Kotri Section of the N.W. Railway. The locality does not seem to have attracted notice before though the height of mound and the extensity of the ruins is well known in the neighbourhood. The ruins cover an area of about 2 square miles and are visible from a distance. They are not mentioned in the revised [illegible]

ancient monuments in the Bombay Presidency, but were visited by my predecessor in 1913.

56. The ruins consist of vast mounds of burnt bricks surrounded by smaller ones. In the centre of this area is a very high mound about 80 or 90 feet above the level of the surrounding country. This is called Muhen-jo-daro. The top of the entire mound consists of debris and brick bats but here and there loose debris has slipped away exposing straight walls of burnt bricks. This mound is about 600 feet in length and 200 in breadth. In one place on this mound there is the drum of a *stūpa* made of sun-dried bricks. Only the shell of the drum remains as the core has been excavated to a depth of some 30 to 40 feet by treasure seekers. The inhabitants of the surrounding village have dug out and removed bricks from this mound from time immemorial and do so even now. Some of these people who do not acknowledge to have excavated this mound for bricks within the last ten or twelve years, state that when they dug for bricks previously, they found the entire mound to consist of a huge platform, of burnt bricks on which were built numerous round hemispherical objects of burnt as well as sun-dried bricks (? votive *stūpas*), (Pl. IXb).

57. Close to this platform of *stūpas* there is another high mound which is the second largest in this place. This appears to have been a temple or monastery as the old villagers state that they found rows of small square chambers arranged around a square courtyard in this mound. Search among the ruins led to the discovery of numbers of carved bricks but no human figures or images were found. The villagers are unanimous in stating that no coins have even been found in any of these mounds.

58. These two mounds are surrounded by numerous small mounds which represent the ruins of the village or township which had grown around this *stūpa* and temple in the height of their glory. The *stūpa* at this place is much higher than the *stūpas* at Depar Ghangro or Mirpur-Khas and appears to have been the largest and highest Buddhist *stūpa* in the country of Sindh. The *stūpas* and the surrounding ground is full of saltpetre or some other salt which is carried away and sold as a manure. The digging for bricks and the removal of this sort of manure constitute a serious danger to the structures that may lie under the covering of loose brick bats and debris and therefore steps ought to be taken to stop excavation in this area immediately.

B.—Central India.

IX.—Indore State.

59. When the Mughal Subah of Malwa was finally partitioned between the Maratha generals of the Peśva the finest *parganas* fell to the share of Śinde (Scindia) and Holkar in whose hands they have remained ever since with very slight changes. The antiquities in this area have been imperfectly explored and the majority of ancient remains, studded thickly over this part of India, have not been examined by a trained Archaeologist. The monuments in the portion included in the territory of H.H. the Maharaja Scindia are being listed by Mr. M. B. Garde, B.A., Superintendent of Archaeology in the Gwalior State but the portion included in the territory of His Highness the Maharaja Holkar has not been properly explored as yet. Cunningham visited a portion only of Upper Mālava and described the caves at Dhamnar and Mr. D. R. Bhandarkar visited Poladongar, Dhamnar, Mori and Kohala in 1913, but the greater part of the Holkar dominions still remain to be visited.

60. The Holkar's dominions consist of four different groups, e.g. (1) the District of Garoth in the north; (2) the District of Mehidpur in the centre; (3) the District of Nemawar in the east; and (4) the Districts of Indore and Nimar on the south. The District of Garoth contains the *parganas* of Rampura and Bhanpura which are the oldest possessions of the Holkar family in Central India and which were given to them by the Maharanas of Mewar or Udaipur. These two *parganas* lie at the foot of the hills which separate the Indore State from Mewar proper and are very rich in antiquarian remains. The two fiscal divisions formed a district previous to their inclusion in the

District of Garoth. Almost all the ancient sites in the District of Garoth were visited by me during the year under review. A portion only of the District of Mehidpur was surveyed as the work had to be abandoned on account of the early approach of summer. In the Garoth District the *Par-ganas* of Sunel, Garoth, Bhanpura, Rampura and Narayangarh were visited. Only one or two ancient sites were omitted in this area because information about them was received very late.

(1) *Kothadi.*

61. Kothadi, the Kothri of the maps, lies at a distance of 24 miles from Garoth railway station on the B B & C.I Railway. There is a metalled road from Garoth to Bolia, but beyond Bolia one has to travel along cart tracks The village of Kothadi is separated from Bolia by a strip of Jhalawar territory and lies in the extreme north-east corner of H H the Maharaja Holkar's dominions According to the Ain-i-Akbari Kothadi formed a Sarkar in the Subah of Malwa containing nine Mahals The village contains one ancient temple which bears the formidable name of *Jaina-bhañjana-Javareśvara-Rāma* i.e. "Rama the lord of the strong and the defeater of Jains" The temple is no doubt a Jain one Like all mediaeval Jain temples it is square in shape and possesses only one opening in its walls which forms the only entrance. Originally the interior must have been very dark and stuffy but some light now enters through a portion of the roof which has either collapsed or has been dismantled. The interior is divided into two portions and the larger one serves as a *maṇḍapa* with a flat roof supported by six pillars There are four niches, two on each side wall of the *maṇḍapa* The smaller portion is a long narrow rectangle divided by partition walls into three narrow cells with platforms along their backwalls The side cells are now empty and the central cell contains the image of Rama, whose devotees too appear to have become lukewarm as the interior is now used for the storage of fodder There is an underground chamber under the floor of the *maṇḍapa*, access to which may be obtained through a small door to the left of the main entrance. The exterior of the temple is plain and the interior also is devoid of ornaments No inscriptions have been found here but the temple can be assigned to the fourteenth century from the style of its construction.

(2) *Pura—Gilana.*

62. On the road from Bolia to Kothadi there is a small village called Pura Gilana which possessed an ancient Jain temple of the eleventh or twelfth century A.D. at one time. This temple stood out the margin of a tank. The tank itself is nearly dry and of the temple one door-jamb and some images are left The first image probably represents the parents of Mahāvira, the twenty-fourth Tirthankara A male and a female are seated side by side under a tree, both headless. There is a female attendant on each side of them and a row of horsemen on the pedestal. On the tree itself are three small Jina figurines. The second image is that of Pārśvanātha standing with a life-size attendant on his left and a host of minor attendant figurines on the pedestal. Besides these [illegible]
at this place which bear inscriptions [illegible]
of an image of Devī Mahantārikā by [illegible]
[illegible] The name of the Śāsana-devī is therefore *Mahantārikā*. Both images are headless. They represent a goddess seated on a throne with one leg drawn up and with four hands In one of her right hands she holds a child and below her is a lion couchant The emblems in the remaining hands are either broken or indistinct. Close to the tank, a large number of images and fragments have been collected under a tree e.g the lower part of a Jina, the upper part of a Vishnu, the upper part of a Sūrya and fragments from the back slab of a colossal Jain image.

(3) *Poladongar.*

63. The small low hill called Poladongar lies at a distance of about one mile from the metalled road from Garoth to Bolia. It is three miles

ancient monuments in the Bombay Presidency, but were visited by my predecessor in 19[illegible].

56. The ruins consist of vast mounds of burnt bricks surrounded by smaller ones. In the centre of this area is a very high mound about [illegible] or [illegible] feet above the level of the surrounding country. This is called [illegible]-jo-daro. The top of the entire mound consists of debris and brick bats but here and there loose debris has slipped away exposing straight walls of burnt bricks. This mound is about [illegible] feet in length and [illegible] in breadth. In one place on this mound there is the drum of a *stupa* made of sun-dried bricks. Only the shell of the drum remains as the core has been excavated to a depth of some 30 or 40 feet by treasure seekers. The inhabitants of the surrounding village have dug out and removed bricks from this mound from time immemorial and do so even now. Some of these people who do not acknowledge to have excavated this mound for bricks within the last ten or twelve years, state that when they dug for bricks previously they found the entire mound to consist of a huge platform of burnt bricks on which were built numerous round hemispherical objects of burnt as well as sun-dried bricks (votive *stupas*). Pl. [illegible].

57. Close to this platform of *stupas* there is another high mound which is the second largest in this place. This appears to have been a temple or monastery as the old villagers state that they found rows of small square chambers arranged around a square courtyard in this mound. Search among the ruins led to the discovery of numbers of carved bricks but no human figures or images were found. The villagers are unanimous in stating that no coins have ever been found in any of these mounds.

58. These two mounds are surrounded by numerous small mounds which represent the ruins of the village or township which had grown around this *stupa* and temple in the height of their glory. The *stupa* at this place is much higher than the *stupas* at Depar Ghangro or Mirpur-Khas and appears to have been the largest and highest Buddhist *stupa* in the country of Sindh. The *stupa* and the surrounding ground is full of saltpetre or some other salt which is carried away and sold as a manure. The digging for bricks and the removal of this sort of manure constitute a serious danger to the structures that may lie under the covering of loose brick bats and debris and therefore steps ought to be taken to stop excavation in this area immediately.

B.—Central India.

III.—Indore State.

59. When the Mughal Subah of Malwa was finally partitioned between the Maratha generals of the Peshwa the finest *parganas* fell to the share of Sinde (Scindia) and Holkar in whose hands they have remained ever since with very slight changes. The antiquities in this area have been imperfectly explored and the majority of ancient remains, studded thickly over this part of India, have not been examined by a trained Archaeologist. The monuments in the portion included in the territory of H.H. the Maharaja Scindia are being listed by Mr. M. B. Garde, B.A., Superintendent of Archaeology in the Gwalior State but the portion included in the territory of His Highness the Maharaja Holkar has not been properly explored as yet. Cunningham visited a portion only of Upper Malwa and described the caves at Dhamnar and Mr. D. R. Bhandarkar visited [illegible]dongar, Dhamnar, Modi and Kohala in 19[illegible], but the greater part of the Holkar dominions still remain to be visited.

60. The Holkar's dominions consist of four different groups, e.g. (1) the District of Garoth in the north; (2) the District of Mahidpur in the centre; (3) the District of Nemawar in the east; and (4) the Districts of Indore and Nimar in the south. The District of Garoth contains the *parganas* of Rampura and Bhanpura which are the oldest possessions of the Holkar family in Central India and which were given to them by the Maharanas of Mewar or Udaipur. These two *parganas* lie at the foot of the hills which separate the Indore State from Mewar proper and are very rich in antiquarian remains. The two fiscal divisions formed a District previous to their inclusion in the

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(3) *Poladongar.*

63 The small low hill called Poladongar lies at a distance of about one mile from the metalled road from Garoth to Bolia. It is three miles

from Bolia and five from Garoth. The excavations on this hill consist of one large and a number of small caves. The larger excavation faces the South and consists of a porch, an *antarāla* and a large room with a chaitya in its centre. To the West of this chaitya hall there is a monastery which consisted of a courtyard in the centre with rows of cells on three sides. The remaining excavations lie at a distance of a couple of hundred yards to the East of the chaitya caves.

64. The chaitya cave has three openings in front, a long narrow door and two windows of the same pattern, one on each side. Mortice holes for wooden window frames are still visible in front of each window. The porch is a long hall without ornaments or carving and measures 24′-2″ by 7′-0″. A door in the back wall of the main gate just opposite to the main entrance leads into the *antarāla* or passage between the porch and the chaitya hall. The roof of the *antarāla* is supported by four pillars tapering towards the top two on each side. The pillars support arch-shaped ridges and the roof of the *antarāla* and the porch is vaulted, but the roof of the space between the pillars and the rock of the sides is plain and flat. The main or Chaitya hall is roughly semicircular in shape in the centre of which is the chaitya. It measures 14′ in height from the floor of the hall and 8′ in diameter. It stands on a square pedestal 10′. Round the chaitya is the usual path of circumambulation. The entire hall is devoid of ornamentation except the roof of the *antarāla* which bears a double row of round beads along the edge of the barrel-vault-shaped roof.

65. To the east of this chaitya cave is another monastery. The roof of the square hall in the centre has collapsed, but two of the pillars which supported the roof, are still standing. There are three cells on each side of this square hall *viz.* right left and front. Like cave No 3 at Pandulena near Nasik and the Vihara caves at Karle and Bhaja there was probably a veranda in front. To the left of the Chaitya cave there is the doorway of a cave which has collapsed. Over the door is a small votive stūpa out in relief, which is very difficult to recognise as pious villagers have coated it with a very thick crust of vermilion.

66. To the east of the Chaitya cave there are several excavations along the face of the hill of which only two are of importance. The first of these appears to have been another vihāra. There is a veranda in front with a single door in the centre and a window on each side. Another door in the centre of the back wall leads to the interior and has a window on each side. The roof of the central hall was supported by two massive pillars which have collapsed and brought about the collapse of the roof also. There is a small chamber to the right of the inner cave and most probably there was a similar chamber to the left. The second excavation is to the west of the cave i.e. between this cave and the Chaitya hall and appears to be partly unfinished. The front is plain and two pillars support the roof. In the right hand corner there are two small rooms in the form of a gnomon. There are several small and unimportant excavations on the face of the hill. These caves are perfectly plain. Ornamentation is to be noticed only on the shafts of the collapsed pillars of the smaller vihāra caves which are fluted and have round capitals like the pillars in cave No. 1 at Elephanta.

(4) *Dudā Khedi.*

67. The small village of Dudā Khedi lies on the country track running from Garoth to Bhanpura. The principal object of interest in this village is a square tank or *Kuṇḍa* with steps on all sides which lead to the paved bottom. There was no water in it in January 1920 but I was told that water remains in it for some months of the year. There is an opening in the centre of the parapet wall on each side with a stone niche in the interior on each side of each opening. Several ancient images have been placed in these niches one of which forms the principal object of worship. The niche on the left hand of the northern side i.e. the one in N.N.E. corner contains a large stone slab bearing the representation of Śiva and the seven divine-mothers (*SaptaMātaraḥ*): The images have now entirely disappeared under

the heavy coat of vermilion several inches thick, the smearing of which on images appears to be the principal method of *Śakti* worship in Central India at the present day. A small *Chhattri* on four pillars has been erected over this niche by [illegible] e. The other niche on the right i e. [illegible] of Kāmadhenu The image consist [illegible] standing under a tree (*Kalpavṛiksha*) The niche on the left on the westren side is empty and that on the right (w.s w) contains a very fine though mutilated image of Nārāyana on the *Anantaśayyā* (*Śeshaśāvin*) Nārāyana is lying on the coils of the body of Ananta on Śeshanāga spread on a four-poster bedstead Lakshmī is seated at the foot of the bedstead on a high seat and has likewise lost her head. Nine caskets are to be seen below the bedstead and over the the body of Nārāyana are to be seen a row of divine figurines, Among the implements of Nārāyana the wheel and the conch-shell are to be seen in the left hand and the mace in the lower right hand The right niche on the Southern side (S S W) contains a mutilated seated image of Devī and the left one (E S.E.) a long slab bearing representations of the nine planets (*Navagraha*) This was likewise covered with a thick coat of vermilion, which had to be removed with a knife before it could be photographed. The coat of vermilion was renewed immediately afterwards For some unknown reason no vermilion is applied to the image of Śeshaśāyin The worshippers at this shrine are *Kan-phātā* yogis or Nāthapanthīs, whose pontiff resides in Nepal and whose principal shrine is that at *Matsyendranātha* These yogīs are married and do not go about naked like their more austere brethren of Nepal Their connection with the hierarch of their community is very distant and I was informed that no Nāgā sanyāsi has visited Dudakhedi for years All of them have pierced the lower of their ears and wear very thick round rings of blue turquoise of greenish blue jade.

(5) *Kohala*

68 The antiquarian remains at Kohala are the most important in the district of Garoth The village is situated at a distance of six miles from Bhanpura and is of considerable antiquity. The largest and most pretentious temple is that of Varāha which stands at one end of the village. The temple consists of a *mandapa* and a *garbhagṛiha* of which the former only is still existing The exterior facing of the walls of the *garbhagṛiha* and the Śikhara have been renewed in recent years A flight of steps in front lead to a broad terrace in front of the temple. In this terrace there are entrances to three shrines in a row In centre there is a short and narrow flight of steps leading to the *manḍapa* and on each side of this staircase is a small door leading to a small underground chamber. Each of these chambers, which appear to be later constructions, contain fine images of Vishnu which are described below

69. The *mandapa* which is the only part of the ancient temple left intact stands on twelve pillars. The lower part of the *mandapa* too has undergone repairs. High benches originally provided with backrests runs along three sides of the *mandapa* and its lower part seems to have had the same sort of ribbed dado which we find in some of the Khajuraho temples. The backrest and the facing of this dado has disappeared and this portion appears to have been extensively rebuilt at some later date Thus we have ashlar masonry in place of the dado and some of the lower parts of pillars appears to have been changed as in these cases the shafts of the lower pillars are smaller in diameter than the upper ones.

70. The *mandapa* is cruciform in plan There is a small projection on each face and in this projection the roof is supported by two pillars The projection at the back has merged in the *antarāla* and that in front has turned into a porch which is the only entrance to the *manḍapa* and the *garbhagṛiha*. A low light *Chhajja* runs along the front and the sides of the *mandapa* and over it we have the *kangura* battlement added about the time of the restoration of the Śikhara. Twelve pillars arranged in the form of a hollow square support the dome of the *mandapa*. The lower part of the shaft of each pillar is sixteen sided. Over this we have a pro-

jecting octagonal band containing a row of fine *Kīrttimukhas*. The portion of the shaft above this is fine ribbed i.e. what is called a papyrus-pattern in Egypt. All pillars of the porch have square bracket-capitals and excepting one, each and every one of the capitals have figures of dwarfs (*Gaṇas*) squatting on it. The majority of these brackets are cruciform in shape but some of them have one or two additional brackets to support additional lintels. The dwarfish figures on these capitals are in various attitudes. Some hold weapons e.g. a sword, a lance, a noose (*Pāśa*) and a dagger. Some hold a human head and some are playing on musical instruments such as, drums, cymbals and flutes. Some hold a mace or a conch, a flute or a snake and one has a mangoose on his shoulder (? Kuvera or Jambhala). Others have a thunderbolt (*Vajra*) or a lotus with its stalk. Some are kneeling and some squatting in grotesque postures. One is boar-headed while another has a human-head on its stomach. Two of the dwarfs have Lion's heads and two more that of a boar (*Varāha*).

71. The pillars on the sides of the *antarāla* are entire, that is, do not cease at the level of the bench or seat. A modern brick arch over the *antarāla* has been erected at some later date to support the superincumbent weight. The door of the *antarāla* does not seem to belong to this temple and may have been brought from some other shrine. The ornamentation on it is flat and plain in which diamond shaped rosettes predominate. In the centre of the lintel is a small niche with an arched top containing a two armed seated figure holding a trident and a vase.

72. On a high modern pedestal is one of the finest mediæval images of Varāha ever discovered. The deity faces the right, his curly hair is flying-to the left and he has four arms. He is holding up the earth goddess (*Pṛithvī*) on one of his right elbows, and is holding a wheel in his upper right hand and a conch shell in his lower. He holds a mace in his upper left while the lower is placed on his thigh. His left foot rests on the back of a tortoise and his right on a lotus held up by a Nāga and Nāgi whose tails are coiled round each other. A huge lotus flower on a long stalk forms an umbrella over the head of the deity. Two attendants stand on each side on recessed corners. Over the head of the attendants nearest to the main figures there is a bracket on each side of which a devotee or an attendant is kneeling. The head of a *makara* projects on each side of the back-slab, near the head of the principal figure. There are three niches on the top of the back-slab, two near the *makaras* at the ends and the third at the top. The niche on the left is occupied by a seated figure of Brahmā with four hands and that on the right by that of Śiva also with four hands while the niche on the top is occupied by a representation of the dwarf incarnation (Vāman-avatāra) of Vishṇu. On each side of the niche on the top there is a small niche, that on the left containing an image of Balarāma while the right one contains a figure of Narasiṁha. The space between the left niche and Balarāma contains a figure of Kalkin while corresponding space on the right is occupied by a figure of Paraśurāma.

73. Besides the image of Varāha there is another fine image in the sanctum of this temple. It is an image of Vishṇu, seated, on a fully expanded lotus with a stalk. The figure has four hands, two of which are placed on the lap, one upturned palm over the other, in the attitude of meditation. It holds a conch in the upper left hand while the left is broken. The figure wears a crown like other images of Vishṇu and there is a Śrīvatsa mark on the breast. A dwarfish male attendant is seated on each side of the lotus stalk while there are two standing attendant figures on recessed corners on each side. One of these attendants on the right holds a snake in in one hand. On the top of the back slab we have three niches as in the case of the Varāha image. Here also we find Brahmā on the left, Śiva on the right and Vāmana on the top. In the space between these three we have the Fish, Tortoise and the Boar on the left, and the Man-lion and Kalkin on the right. Balarāma and Buddha have been depicted a little below the top of the back-slab on the left and right of the main figure, respectively.

74. The doorways of the underground chambers on the sides of the *mandapa* are old · The jambs are plain but there is a niche in the centre of the lintel, containing a standing image, of the door to the right-hand-side chamber. The figure has four hands and holds a conch in one of them Inside the chamber there are several fine mediæval images, one of which is similar to that found inside the shrine In this case however the principal figure holds a lotus stalk in his left hand and a conchshell in his right hand while the two lower ones are placed on the lap in the attitude of meditation. There are two attendants on each side seated on recessed corners and the back-slab consists of two pillars with an architrave on it. There are five niches on the top of the back-slab containing images of Brahmā, Narasiṁha, Vishnu, Varāha and Śiva, Figures of the Fish and dwarf incarnations are carved on the margin of the back-slab over the niche containing the image of the Man-Lion, while those of Paraśurāma and Tortoise occur on the corresponding space on the right The figures of Buddha and Kalkin incarnations are to be found on the left and right hand pillars of the back-slab Other images in this cell are —(1-2) two of Sūrya, (3) one of Vārāhī and (4) a fine image of Śiva and Durgā The goddess is seated on the lap of Śiva who is seated on the back of the Bull There are a number of figures standing to the pedestal e g a standing attendant (*Śivagana*), a seated figure, a dancing ghost (*preta*), Ganeśa and standing to his right a female figure

75. The door leading to the chamber on the left bears a hexagonal rosette in the centre of the lintel. The chamber itself contain one of the finest images of Vishṇu ever discovered. The God is seated on the shoulders of a bearded Garuda kneeling Garuda is supporting the left foot of the god on his left palm and the right knee of the god with his right one The Deity has four hands and holds a mace in the upper right hand, a rosary in the lower and a wheel in the upper left hand, the lower being broken. There are two attendants on each side on recessed corners The back-slab consists of an architrave on two slender pillars There is a *makara* at each end of the latter, out of the mouths of which a lotus stalk issues and forms graceful curves along the top Among these curves we find Brahmā, Varāha, Nārāyana, Vāmana and Śiva from the left to the right The ends of the lotus stalks on both sides disappear in a *kīrttimukha* on the top of the back-slab Figures of Balarāma, Narasimha and Rāma are to be found on the pillar on the right and those of Kalkin and Paraśurāma on that on the left.

76. The temple of Lakshmī-Nārāyaṇa stands at the other end of the village on the cart track leading to Bhanpura from Kohala This is one of the best preserved ancient monuments in Mālava and does not need any repairs The temple stands on a stone platform, access to which can be had by means of a short flight of steps. The temple faces the south and consists of a *mandapa* and a sanctum The porch has three small projections on three sides, *viz* one in front and one on each side The projection in front has been converted into a porch by opening it and is the only way to the interior. Those on the sides are closed by means of stone benches with backrests

77. The *mandapa* is square in shape and its dome is supported by eighteen pillars, twelve of which are arranged in the form of a hollow square with four pillars on each face The remaining six pillars support the projections on three sides of the *mandapa*. Out of these eighteen pillars eight have capitals with figures of dwarfs (*ganas*) on each arm, the rest being plain. The base of the pillars adjoining the passage to the *antarāla* are very richly carved. In front of this entrance there is a semicircular door step below the sill which is perfectly plain. The sill however conforms to the outline of the step beneath and is elaborately carved Immediately over the semicircular step and corresponding to it there is a projection in front of the sill. This seems to represent a mountain, probably Meru, and has a dancing figure on each side on recessed corners. Other recessed corners on the sides bear *Kīrttimukhas* and diamond-shaped rosettes. Under each jamb there is a niche, in the door-sill, the one on the right containing a seated

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71. The pillars on the sides of the *antarāla* are entire, that is, do not cease at the level of the bench or seat. A modern brick arch over the *antarāla* has been erected at some later date to support the superincumbent weight. The door of the *antarāla* does not seem to belong to this temple and may have been brought from some other shrine. The ornamentation on it is flat and plain in which diamond shaped rosettes predominate. In the centre of the lintel is a small niche with an arched top containing a two armed seated figure holding a trident and a vase.

72. On a high modern pedestal is one of the finest mediæval images of Varāha ever discovered. The deity faces the right, his curly hair is flying-to the left and he has four arms. He is holding up the earth goddess (*Prithvī*) on one of his right elbows, and is holding a wheel in his upper right hand and a conch shell in his lower. He holds a mace in his upper left while the lower is placed on his thigh. His left foot rests on the back of a tortoise and his right on a lotus held up by a Nāga and Nāgi whose tails are coiled round each other. A huge lotus flower on a long stalk forms an umbrella over the head of the deity. Two attendants stand on each side on recessed corners. Over the head of the attendants nearest to the main figures there is a bracket on each side of which a devotee or an attendant is kneeling. The head of a *makara* projects on each side of the back-slab, near the head of the principal figure. There are three niches on the top of the back-slab, two near the *makaras* at the ends and the third at the top. The niche on the left is occupied by a seated figure of Brahmā with four hands and that on the right by that of Śiva also with four hands while the niche on the top is occupied by a representation of the dwarf incarnation (Vāman-avatāra) of Vishṇu. On each side of the niche on the top there is a small niche, that on the left containing an image of Balarāma while the right one contains a figure of Narasiṁha. The space between the left niche and Balarāma contains a figure of Kalkin while corresponding space on the right is occupied by a figure of Paraśurāma.

73. Besides the image of Varāha there is another fine image in the sanctum of this temple. It is an image of Vishṇu, seated, on a fully expanded lotus with a stalk. The figure has four hands, two of which are placed on the lap, one upturned palm over the other, in the attitude of meditation. It holds a conch in the upper left hand while the left is broken. The figure wears a crown like other images of Vishṇu and there is a Śrīvatsa mark on the breast. A dwarfish male attendant is seated on each side of the lotus stalk while there are two standing attendant figures on recessed corners on each side. One of these attendants on the right holds a snake in in one hand. On the top of the back slab we have three niches as in the case of the Varāha image. Here also we find Brahmā on the left, Śiva on the right and Vāmana on the top. In the space between these three we have the Fish, Tortoise and the Boar on the left, and the Man-lion and Kalkin on the right. Balarāma and Buddha have been depicted a little below the top of the back-slab on the left and right of the main figure, respectively.

74. The doorways of the underground chambers on the sides of the *mandapa* are old. The jambs are plain but there is a niche in the centre of the lintel, containing a standing image, of the door to the right-hand-side chamber. The figure has four hands and holds a conch in one of them Inside the chamber there are several fine mediæval images, one of which is similar to that found inside the shrine. In this case however the principal figure holds a lotus stalk in his left hand and a conchshell in his right hand while the two lower ones are placed on the lap in the attitude of meditation There are two attendants on each side seated on recessed corners and the back-slab consists of two pillars with an architrave on it. There are five niches on the top of the back-slab containing images of Brahmā, Narasimha, Vishnu, Varāha and Śiva, Figures of the Fish and dwarf incarnations are carved on the margin of the back-slab over the niche containing the image of the Man-Lion, while those of Paraśurāma and Tortoise occur on the corresponding space on the right. The figures of Buddha and Kalkin incarnations are to be found on the left and right hand pillars of the back-slab. Other images in this cell are —(1-2) two of Sūrya, (3) one of Vārāhī and (4) a fine image of Śiva and Durgā The goddess is seated on the lap of Śiva who is seated on the back of the Bull. There are a number of figures standing to the pedestal e.g. a standing attendant (*Śivagana*), a seated figure, a dancing ghost (*preta*), Ganeśa and standing to his right a female figure

75. The door leading to the chamber on the left bears a hexagonal rosette in the centre of the lintel The chamber itself contain one of the finest images of Vishnu ever discovered The God is seated on the shoulders of a bearded Garuḍa kneeling Garuḍa is supporting the left foot of the god on his left palm and the right knee of the god with his right one The Deity has four hands and holds a mace in the upper right hand, a rosary in the lower and a wheel in the upper left hand, the lower being broken. There are two attendants on each side on recessed corners The back-slab consists of an architrave on two slender pillars There is a *makara* at each end of the latter, out of the mouths of which a lotus stalk issues and forms graceful curves along the top. Among these curves we find Brahmā, Varāha, Nārāyana, Vāmana and Śiva from the left to the right The ends of the lotus stalks on both sides disappear in a *kīrttimukha* on the top of the back-slab Figures of Balarāma, Narasiṁha and Rāma are to be found on the pillar on the right and those of Kalkin and Paraśurāma on that on the left.

76. The temple of Lakshmī-Nārāyana stands at the other end of the village on the cart track leading to Bhanpura from Kohala. This is one of the best preserved ancient monuments in Mālava and does not need any repairs. The temple stands on a stone platform, access to which can be had by means of a short flight of steps The temple faces the south and consists of a *maṇḍapa* and a sanctum The porch has three small projections on three sides, *viz* one in front and one on each side. The projection in front has been converted into a porch by opening it and is the only way to the interior. Those on the sides are closed by means of stone benches with backrests

77. The *maṇḍapa* is square in shape and its dome is supported by eighteen pillars, twelve of which are arranged in the form of a hollow square with four pillars on each face The remaining six pillars support the projections on three sides of the *mandapa*. Out of these eighteen pillars eight have capitals with figures of dwarfs (*ganas*) on each arm, the rest being plain. The base of the pillars adjoining the passage to the *antarāla* are very richly carved In front of this entrance there is a semicircular door step below the sill which is perfectly plain. The sill however conforms to the outline of the step beneath and is elaborately carved. Immediately over the semicircular step and corresponding to it there is a projection in front of the sill This seems to represent a mountain, probably Meru, and has a dancing figure on each side on recessed corners Other recessed corners on the sides bear *Kīrttimukhas* and diamond-shaped rosettes. Under each jamb there is a niche, in the door-sill, the one on the right containing a seated

figure of Gaṇeśa and that on the left of Brahmā. The lower parts of jambs bear niches fashioned like temples inside which stands a male deity with one attendant on each side who stand outside the niche. The images in the sanctum are all modern and the three niches on the exterior of the sanctum are empty. The *śikhara* is tall and slender and resembles that of the temple of Mahākāleśvara at Un. (Report for 1918-19, pl. XIXa). Both the śikhara and the roof of the *maṇḍapa* were repaired later, when the brick *kanguras* on the top of the *maṇḍapa* were added.

78. To the east of the temple of Lakshmī-Nārāyaṇa, two Jain temples stand side by side and are known as Sas-bahu-ki-mandir or the temples of the mother-in-law and the daughter-in-law, a popular apellation for temples in Central India, the names of which were forgotten. The Kachchhapaghāta temples on Gwalior hill are also known as Sas-bahu-ki-mandir. One of these temples at Kohala has now been abandoned and is used by the local people to store hay. The structure however is still standing and does not seem to have suffered much. It was erected some time in the sixteenth or seventeenth centuries[1] as on the top there are a number of small domes which remind one of the smaller domes in the buildings of Mandu. This temple has only one gate which originally belonged to a Hindu temple. This door leads to a courtyard surrounded by verandahs on all sides with plain square pillars in front. One opening on the east of this courtyard leads to a closed and covered *maṇḍapa*. There is only one cellar which is the sanctum and which contains a large seated image of Mahavīra Varddhamāna on the Throne or alter (*Vedī*). Two other images of Pārśvanātha were also found here. There is an underground cell under the sanctum.

79. The second Jain temple stands on the south side of this one and is used for worship even now. A small mean looking door admits one into a narrow compound surrounded by a high wall. The object which attracts one's attention immediately is an elegant little porch supported by two beautifully carved tall slender pillars in front. The dome of this porch is carved to represent three tiers of hemispherical corbels superimposed on each other and gradually decreasing in size as they recede upwards. Behind this small porch is a large open hall on twelve pillars of various patterns which were apparently collected together from the ruins of Hindu temples in the vicinity. The central part of the roof in this hall is domed and is supported by four pillars, but the elaborate ornamentation of the interior of this dome has been covered by repeated coats of whitewash.

80. The *maṇḍapa* of this temple contains twelve pillars arranged in four rows. It has openings on all sides *viz.* one on the west leading to the outer hall, one on the north and south and three on the east. All of these openings are fitted with stone door frames evidently obtained from Hindu temples. The central portion of the roof of the *maṇḍapa* also is finely carved. It is shaped like a dome and the ornamentation consists of rows of hemispherical corbels. The doorways of the cells have been described by my predecessor who visited this temple in 1913 (A. P. R. 1912-13-p. 57). All images in the cells are modern but the platforms inside are old and are of the same period as the pillars, door frames and domes. Over these cells there is a small room with windows on two sides and three openings in front. It is covered by a dome in the same style as that to be found in Mandu buildings with *kanguras* at its base. There is a similar dome over the porch in front.

81. To the south of the temples of the mother-in-law and the daughter-in-law and at the southern extremity of the village stands the temple of Chaturbhuj. In plan this temple is exactly like the temple of Lakshmī-Nārāyaṇa. But the interior of this temple is severely plain and the dado of recessed panels outside the *maṇḍapa* is unfinished as traces of the outline marked out for chisel work are still visible in many places and one or two panels of arabesque work or a human figure have actually been finished.

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Some of the bracket capitals on pillars in the *maṇḍapa* have figures of *ganas* on them but the door of the *antarāla* and the interior of the *maṇḍapa* are very plain. The temple contains a modern image of Vishnu. The exterior of the sanctum is also plain and there are no niches. The śikhara of this temple however is quite different from the tall elegant spire of the temple of Lakshmī-Nārāyana and is a snubnosed squat heavy affair.

82. The *āmalaka'* and its base (*Vedikā*) are also old but the Crest-jewel (*Chūḍamaṇi*) is a recent restoration The new pillars of the *maṇḍapa* and the *kanguras* on its top appear to be additions of the mediæval period.

(6) *Vithalpura.*

83. There is an old temple of Mahādeva in the small hamlet of Vithalpura to the left of the cart track from Kohala to Bhanpura which collapsed about fifty years ago. The materials were utilised as far as possible in rebuilding the temple There is a small porch in front of this shrine on two old pillars and the door frame is also old. It has the figures of Ganga and Yamuna on the right and left jambs and is richly carved. There is one niche in the centre of the lintel which contains a seated figure of Ganeśa. On the left wall of the temple itself there is a fine tablet bearing a sunken panel with figures of two devotees standing by side with hands clasped in the front in the attitude of adoration A small figurine is standing to the extreme left in a similar posture All figures are of males who wear crowns in addition to the ordinary jewellery of this period The sides of the panel are fashioned like pilasters and are inscribed The left pillar bears two inscriptions (1) *Girijā pranamati janma-janm-āśesah*, (2) *Chūḍāparasa pranaamati-Sila-puto* and the right pillar has only one *Śrī Hari-hara* (?) *praṇamti janm-āśesah* From these records it appears that the name of the male on the left was *Girija* and that of the small figure was Chūḍāparasa (*Chūḍāsparśa*). The name of the figure on the left appears to have been Harihara. In addition to an old *lingam* on a huge *arghapatta* the temple contains two other mediaeval images viz Vāmana incarnation of Vishnu and Sūrya.

(7) *Chainpur*

84. The Chandrawat strong-hold of Bhanpura lies close to the foot of an extensive table-land. At the foot of this plataeu is a very small hamlet named Chainpur. Far away from the village and close to the cart track from Bhanpura to Navali, a colossal figure of a Jaina *Tīrthamkara* is lying on the ground. The figure is unfinished as the chisel strokes are still legible and were never smoothed out properly. The local people call it the Satmasia or "the seven-months-old baby." It is a Digambara image but it is impossible to identify it as no *lāñchhana* is visible or seem to have been carved on any part of the pedestal. As it lies now, it is 13'3" length and 3'3" in breadth Two attendant figurines are visible on each side of the feet

(8) *Navali.*

85 The table-land or plateau at the foot of which Bhanpura lies is thickly studded with ancient remains and shows ample signs of having been at one time a thickly populated locality of ancient Mālava At present it is mostly forest land and appears to be one of the favourite shikargahs of His Highness the Maharaja Holkar. The remains on this plateau that came to my notice were the temples at Navali, the temples and images of Takhaji and the sculptures in Hinglajgadh fort. Remains of two ancient temples are visible at Navali (*called Naoli.*) One of this is the temple of Nandikeśvara which stands on the bank of the large stepped well at the southern end of the village. The temple was partly rebuilt at some later age when all old materials such as door-frames, etc., were utilised as far as possible. The *maṇḍapa* has disappeare[illegible]
the upper part of the Śikl[illegible]
old and inside the sanctu[illegible]
fine image of Śiva and D[illegible]
on his lap. The *liṅga* of Nandikeśvara is octagonal at the [illegible] d round

at the top. A finely carved door jamb of marble or white limestone is lying behind the back of the temple on the top step of the well. The carving on this jamb is exceptionally rich and consists of a niche at the bottom containing the standing figure of an attendant of Śiva with four hands and female attendant outside in smaller niches, one on each side. The shaft is occupied by a row of small niches, superimposed, having a round pilaster on each side containing figures of a male and a female in varying attitudes. The space on the sides of this superimposed row of niches is filled up with vertical rows of lotus petals, buds and rosettes. In the walls of the stepped well two complete door frames of stone and the lintel of another has been built in. Both of these evidently belong to the original temple of Nandikeśvara, as on the jambs of each an attendant of Śiva (*Śivagaṇa*) with the peculiar mace in hand in which the knob is made of a human skull (*Khaṭvāṅga*). In the gateway on the left the lintel bears three niches containing images of Brahmā, Sūrya and Vishṇu from the left to the right and in that on the right we find four-armed figures of Śiva in the central niche and a four-armed female figure standing in the side ones. There is a small seated Śvetamvarī Jina figure in the wall of this well. A large slab of stone bearing a huge lotus on its top is lying near the entrance to the temple. Most probably it is the cap of one of the trabeate domes of the *maṇḍapa* or the *garbhagṛiha*.

86. The second temple is at the eastern end of the village. Only the core of it is left as all the dressed stones of the exterior have been carried away. The roof of the sanctum is intact. The core of the temple is constructed of large undressed stones without any mortar which are kept in their position, after the removal of the facing, by heaps of debris fallen against the base of the walls. In front of the door a fine image of Vishṇu has been propped up. The figure has lost all hands and only traces of the mace are visible near the left arm. Three attendants stand on each side of the main figure, on recessed corners.

(9) *Tākhājī or Takshakeśvara.*

87. Three miles north of Navali is the shrine of Takshakeśvara, locally known as Tākhājī Kuṇḍa. There is a huge fissure in the plateau into which the waters of a small river fall in a cascade and accumulate at the bottom in a beautiful deep blue pool which is full of fishes. The shrine of Takshakeśvara stands at one end of this fissure near the pool of water. This fissure in the rock gradually widens into a valley and the water from the little lake or pool flows in a meandering stream down this valley. The waterfall over the pool is fully 200 feet in height and presents a magnificent sight during rainy season. The place was visited by Colonel Tod who was charmed with it.[1]

88. The temple of Takshakeśvara is a modern erection but remains of a more ancient temple are visible in it. The modern temple consists of two square cells built near each other. One containing a Śiva *liṅga* and the other image of Takshakeśvara. Takshaka is standing under a seven-headed serpent canopy with an attendant figurine on each side. The coils of the snake's body are visible behind the figure. It has two hands and holds a round object like a mango in its right hand while the left holds a small cup. Images of Takshaka, so far as our knowledge goes, are very rare in India. There are two small images in front of the plain cell containing the image of Takshaka, of which one is that a *gaṇa* or dwarf and the second, that Dhanvantarī. The second image represents a short curly-haired male standing with a cobra in his left hand and a well-filled bag in his right.

(10) *Sandhārā.*

89. The prosperous village of Sandhārā is situated at a distance of three miles from the old military road from Neemuch to Jhalrapatan and in order to reach this place from Bhanpura one has to cross a narrow strip of territory belonging to His Highness the Maharaja Scindia of Gwalior. The

village of Nimthur stands on the country track leading from the Neemuch-Jhalrapatan Road to Sandhara Nimthur was visited by Mr. H. B. W. Garrick one of Sir Alexander Cunningham's assistants who calls it Nimtor and where he found three temples

90. Sandhara is a large straggling village a portion which is new. Fragments of ancient sculptures are very numerous at this place and the place must have been one of great importance before the Muhammadan conquest. The remains at Sandhara fall into three well-defined and distinct groups, *viz.* (*a*) Temples not rebuilt at some later date, (*b*) ancient temples rebuilt latterly; and (*c*) Muhammadan monuments The monuments pertaining the first sub-division are very few in number. The temple of Vishṇu called Chaturbhujanātha and a Jain temple called Tamboli-ka-mandir, fall in this category.

91. The temple of Chaturbhujonātha stands at one extremity of the village in front of the castle of the Thakur of Dhavli, a vassal of His Highness the Maharaja Holkar The temple is surrounded by a stone wall in which a number of ancient sculptures have been built An old door-frame of stone provides the only entrance to this enclosure. The frame is old and must have belonged to a temple of Vishnu as we find Vishnu seated on Garuda in the centre of the door lintel The jambs are elaborately ornamented but belong to two different door-frames

92 The interior of the *maṇḍapa* and the *Garbhagṛiha* are intact but a large portion of the original structure seems to have perished The temple, as it stands at present, consists of a *mandapa* and a *garbhagriha* The only door of the *mandapa* is richly ornamented The pattern of ornamentation is peculiar to this part of Malwa as it has not been met with outside this locality The jambs are carved to represent a short but elegant and slender pilaster emerging from the top of a niche, with vertical bands of arabesque pattern foliage or rosettes in the back ground The lintel consists of a projecting cornice from one jamb to another bearing ornamental devices along its edge with a narrow band below it which has niches in sunken panels at the extremities as well as in the centre Similar door-frames have been found at Kukdeśvar in the Indore State and at Vaikheda in the Jaora State

93. The *maṇḍapa* rests on twelve pillars which bear six domes on them. The domes in the centre, i e. those which stand in a line with the door of the *mandapa* as well as the *Garbhagṛiha* are trabeate in form and are minutely carved to represent rows of pendentives There are windows of pierced stone or *Jali* work in front and on the sides and the floor is paved with stone. The door leading from the *mandapa* to the shrine is also carved but the ornamentation is not so gorgeous as on the door of the *mandapa*. The lintel of this door bears three niches; the side ones containing images of Brahmā and Vishṇu and the central one that of Śiva as *Lākulīśa* The interior of the sanctum is plain and contains an ancient altar on which an image of Vishnu has been placed. The face of the image however has been newly carved thus mutilating whatever remained of the original head. The presence of an image of Lākulīśa in the centre of the lintel of the door-frame probably indicates that originally this temple was dedicated to Śiva. The dome over this chamber is also trabeate. No trace whatsoever remains of the *śikhara* of this temple but the enclosure is strewn over with old carved stones and the outer facing of the walls of the *garbhagṛiha* as well as the *mandapa* contains several well-carved lintels and door jambs. The compound wall, too, is mostly built of dressed and carved stones many of which seem to have belonged to the spire. The other ancient temple of Sandhara is called Tamboli-ka-mandir or the temple of the betel-leaf-seller. It is a Jain temple of which nothing is visible from the outside The facing and the *śikhara* have collapsed and been carted away long ago. But the interior, with its exquisitely carved pillars, is intact. The temple is almost surrounded on all sides by the houses of the village which act as supports to the sides and have mainly been instrumental in preserving this temple from further decay. The temple consists of a *mandapa* and a small cell behind it which is the *garbhagriha*. of the *mandapa* is supported by four beautiful stone pillars w

capitals, cruciform in shape with, figures dwarf (*gaṇas*) sprawling on each arm. Some of the lintels bear arabesque patterns on them. The interior of the shrine is neat and plain. The stone door-frame of the entrance to the sanctum is plain but the lintel has a small niche in centre containing a seated Jina figurine. The roof of the empty sanctum is trabeate. In the roof of the sanctum there are three small carved panels, the centre one being the largest. The large panel bears the figure of a male in relief seated with a female on each thigh. Of the temples which have been partly rebuilt at a later date the Jain temples at Sandhara are the most important. These are dedicated to Ādinātha or Ṛishabha-deva, the first Tīrthaṁkarā. Both temples belong to the Digambara community and regular worship is carried on daily in either.

94. The larger temple of Ādinātha is the oldest of these two and the level of the pavement around it is ten to fifteen feet below the surrounding ground level. The temple is situated in a courtyard surrounded by a row of arched openings on three sides and a plain wall on the fourth. The temple itself consists of a porch on four pillars in front on the eastern face. Behind this porch there is a veranda on eight pillars constructed from materials of older temples as the lintels are not of the same pattern or uniform in size and the veranda itself does not correspond to the width of the *maṇḍapa* behind it. Thus on the south it projects beyond the south wall of the *maṇḍapa* and on the north falls short of the north wall of the same. The roof of the porch and that portion of the veranda which is immediately in front of entrance to the *maṇḍapa*, is trabeate and carved to represent rows of pendentives.

95. A lintel of this veranda bears bas-reliefs on three sides representing scenes from the Rāmāyaṇa and must have originally belonged to a Vaishṇava temple. On the front or eastern face of the lintel the bas-relief represents Nārāyaṇa lying on the snake Ananta in the centre with figures of men or gods on either side. The figures on the right have become indistinct, of which only one probably Lakshmī is seated facing Nārāyaṇa. On the left also a figure is kneeling with hands clasped in adoration facing Nārāyaṇa. To the left of this figure four human figures are seated in a row and the last figure is a man on horse back. The implements held by these four figures indicate that they represent the various incarnations of Vishṇu, *viz.* (1) bow and arrow (Rāma); (2) mace in left hand (Paraśurāma); (3) mace or plough in left hand (Balarāma); (4) Garland ? Buddha; and (5) the man on horse back is of course Kalkin.

96. The bas-relief on the bottom of this lintel represents several incidents of the Rāmāyaṇa but unfortunately all incidents cannot be identified. Beginning from the left the bas-relief begins with Rāvaṇa's fight with Jaṭāyu, the monster bird who was Daśaratha's friend. Rāvaṇa is kneeling on a chariot with Sītā seated by his side while the bird Jaṭāyu is attacking Rāvaṇa with opened beaks. To the right of the chariot is a man shooting at a deer. This of course is Rāma shooting the Demon Mārīcha who assumed the form of a golden deer to lure Rāma away from his hut in the forest. To the right of this scene a man of tall stature is carrying a human figure in his right arm and holding a mace or a tree in his left hand. This may represent the forcible abduction of Sītā from the hut in the forest. In front of this figure is a monkey with a tree in both hands. In the centre of the panel is a chariot drawn by three horses on which a four-faced human being is kneeling and fighting a number of monkeys to the right. The four-faced figure may represent the ten-faced Rāvaṇa fighting with Rāma's army of monkeys. To the right of the monkeys a man is throwing some missile at Rāvaṇa which may represent Rāma or Lakshmaṇa. To the right of this scene two men on the left are attacking another with daggers, the third man holds a bow and is apparently either of the divine brothers. On the extreme left of the bas-relief a female figure is seated under a tree with a male holding a bow and arrow standing on her left. This may represent Sītā seated in the Aśoka grove guarded by a she demon. The space is occupied by the bas-relief on the bottom of the lintel is much smaller than that on the sides.

97. The bas-relief on the back begins with Sītā seated in the Aśoka grove with Hanumat kneeling in front of her. To the right Rāvaṇa is rush-

ing at Sītā while drawing a sword from the scabbard, but his wife intervenes and intercepts him with uplifted hands. To the right of this scene two men are fighting each other with a boy between them. To the right of this a demon is fighting with a monkey who is using a tree as a weapon The central position of the bas-relief is occupied by two chariots facing each other. Rāvana, with four heads is kneeling on the chariot on the left while a bearded figure is seated on that on the right A man with a sword and shield is following Rāvana's chariot while two men with bows and arrows are standing behind the other. To t' [illegible] ing with a Rākshasa and on its left I [illegible] is fighting with Rāvanī or Indrajit (? [illegible] the right is fighting with a huge gia [illegible] right of this scene, i e the extreme right corner of the bas-relief is occupied by a group of monkeys who are evidently shielding themselves from the terrible onslaught of this Titan behind Rāma.

98 A fine old door in the west wall of this veranda leads to the *mandapa* The frame of this door is an old one with Gangā and Yamunā on the jambs There are three niches on the lintels containing a seated Jina in the central one and standing Jina figurines in the side ones The *mandapa* stands on sixteen pillars with four pillars in each row The pillars in centre, four in number are finely carved They support a trabeate roof overhead. The sanctum is divided into three cells and an old altar or throne runs along the back wall of each The door frame of the central cell is old and bears figures of Gangā and Yamunā on jambs with a male standing on the offside of each The space over these figures is divided into four panels containing human figurines There are five niches on the lintel, a long narrow one at each end containing a standing Jina figurine, a large one in the centre bearing a seated Jina with two small ones on each side containing similar figures Numerous broken images both Hindu and Jain and fragments of sculpture have been built into the walls of this temple

99 The other Jain temple at Sandhara is also dedicated to Ādinātha or Rishabhadeva, the first Tīrthamkara and belongs to the Digambara sect Its dimensions are very modest in comparison with the other one The compound is very narrow and there are modern rooms and verandas on two sides of the compound wall east and north There is a veranda on the east face irregular in shape supported partly on old pillars and partly by walls A door in the back or west wall of this veranda provides access to the *mandapa* which has a door on the east, north and south sides The north and south wall open on the compound which is separated from the portion to the east of the veranda by a partition The second or western portion of the compound has now been converted into an orchard and into which the side doors of the *mandapa* open The shrine consists of a long narrow room divided into three parts with separate doorways in each case The temple seems to have been rebuilt entirely from materials obtained from older temples Most of the door frames of stone are old and bear excellent carving of the mediaeval period. There are a number of Hindu images stuck in the walls of this temple.

100. The images enthroned at present are for the most part modern and fitted with eyes made of precious stones The only specimen important from the point of iconography is a small obelisk-shaped miniature shrine which is called *Meru.* It is in fact a square miniature temple with a conical roof. There are two pilasters on each face supporting a *torana*, just below the edge of the cornice The space between the pillars on each face is divided into a number of small oblong panels each containing a seated or standing Jina figurine

101. Muhammadan buildings at Sandhara worthy of note are very few There is a very fine Idgah evidently of the period of the Independent Khilji Sultans of Malwa, outside the village On another side there is a small Masjid covered with excellent carving. This Masjid was converted into a storehouse and the store of wood or fodder which was stored in it, caught fire accidentally with the result that most of the carving has turned into friable shale and is fast flaking away.

(11) *Bhanpura.*

102. Bhanpura itself does not contain ancient temples. It was the stronghold of the Chandrāvat Rajputs before the Maratha occupation and their palace has been converted into the Tahsil Office. But the villages surrounding it contained many ancient temples, the images and fragments of which lie scattered all round. In the village itself not far from the Chandrāvat palace there is a fine mediæval image of Kuvera. The figure is heavily coated with vermilion, but in spite of it the squat heavy figure with a vase in his left hand and a money bag in the right is easily recognisable.

103. There is a place called Kāla-dev-ka-kund near Bhanpura which evidently marks the site of a temple built of blackish Deccan trap. A number of images and sculptures have been collected under a tree where a fine headless image of Durgā as Mahishamarddinī is to be seen.

(12) *Kethuli.*

104. Kethuli or Ketholi lies at the foot of the plateau on which Navali and Takshakeśwar are situated. The village lies very close to the Fort of Hinglajgadh and contains two ancient temples: (1) The temple of Śeshaśāyin; and (2) the Jain temple. The temple of Śeshaśāyin is built on a raised platform a portion of which is modern. It consists of a small *maṇḍapa* and a *garbhagṛiha*. In one corner of the platform a small idgah has been built, which is a relic of the days of Muhammadan occupations of Malwa. The temple itself was not destroyed but the Muhammadan shrine was built on the very platform on which the idol temple stood. Such cases of forbearance on the part of Muhammadan rulers is very rare in India. The villagers say that the idgah was built during the reign of the Khilji Sultans when the temple was profaned. On the resumption of worship the *maṇḍapa* has been slightly altered. A perforated screen of bricks has been built on the top of the benches on two sides of it and an iron-barred gate fixed in the entrance of the *maṇḍapa*. Its roof has been repaired and embellished with a row of *kanguras* Originally the *maṇḍapa* had a projection on three sides of which the one in front was open and gave access to the interior. The projections on the sides were closed and a stone bench with sloping backrests ran along both sides of the *maṇḍapa*. The dado outside the *maṇḍapa* consists of a series of small rectangular panels alternately sunk, bearing one or two human figurines, alternately with a mass of arabesque work. The whole of this dado is exquisitely carved and is well polished. Squatting *gaṇa*-figurines are to be found below such panels of this dado which bear human figures. In several cases an undulating vine-stem with foliage in the carved interspaces takes the place of the arabesque work.

105. The *maṇḍapa* rests on sixteen pillars which form a hollow square and support an octagonal door-frame. Some of the square capitals bear figures of squatting *Gaṇas*. The *śikhara* of the temple is intact, a fact of very rare occurrence in Hindustan or Malwa and the ornamentation consists of a row of miniature spires one above the other on each face. The *āmalaka* is old but the crest-jewell (*Chūḍāmaṇi*) appears to be modern. There are three niches on three sides of the *garbhagṛiha*. The niche at the back contains a mutilated image, that on the right a fine figure of Gaṅgā standing on a Makara with four hands. Ganeśa is to be seen standing on the right of the pedestal and Kārttikeya on the top of the back slab. The third niche is empty.

106. The Jain temple at Kethuli has suffered more than the temple of Śeshaśāyin. The structure is now surrounded by a compound wall with one entrance which is fitted with an ancient stone door-frame from a Śaiva temple. The Pratīhārīs on the jambs are figures of Devīs with two female attendants. The figure on the right has four hands and holds a dagger (*Kṛipāṇa*), a human head (*Naramuṇḍa*) in left hands, a skull-mace (*Khaṭvāṅga*), and a skull-cup (*Kapāla*) in her right hands. The figure on the right is also a female but she has lost her hands. Three superimposed niches over these figures contain amorous figures. The lintel is a magnificent piece of

carving and bears three figures in high relief. The figure in the centre is that of Śiva piercing the demon Tripura with his trident, while those on the sides are dancing female figures and represent different forms of Pārvatī. The sill of this door-frame bears a projecting hemisphere in the centre with a *Kīrttimukha* in the centre and an elephant and a lion on each side of it

107. The temple itself consists of a porch on two pillars in front which support a stone *torana*, a veranda on pillars behind it, a closed *mandapa*, a small *antarāla* and finally the sanctum or *garbhagṛiha* The veranda is supported by three rows of four pillars and its sides have been converted into benches The exterior of the portion below these benches consists of a dado, similar in pattern to that of the temple of Śeshaśāyin but the carving in this case is not so fine. Two of the pillars in the front row of the veranda have a band of dancing figurines in relief in the middle

108. There is only one entrance to the *mandapa* which is fitted with a fine old door-frame The jambs have a niche at the bottom containing a male figure standing with a javelin or trident, while outside the shrine on the sides nearest to the opening of the door is the figure of Yamunā on the left and Gangā on the right The rest of the jambs are plain The lintel is also plain but bears a small niche in the centre containing a small Jina figurine. The roof of the *mandapa* is supported by sixteen pillars in four rows of which the central group of four pillars are of the same pattern. The *maṇḍapa* of this temple is a well-filled museum of Jain Iconography. In the interior of the *mandapa* two exquisitely carved female figurines have been let into the walls Each of these figurines hold a lotus with a long stalk while on the top of the lotus is a little stone lamp (*pradīpa*) The images in the *mandapa* are mostly Jinas of metal and white, black or yellow marble There are one or two Chaturmukhas and Sāsanadevis which cannot be identified

109 The *garbhagṛiha* is a spacious cell about one-fourth of the size of the *mandapa* and has a fine door-frame of stone with figures of Gangā and Yamunā on the jambs Each of these goddesses have a male attendant standing on one side. The lintel bears three niches, the central one containing a seated figure of Mahāvīra The niches on the sides contain figures of standing Digambara Jinas The sanctum is also full of Jina images of all shapes and sizes all of which belong to the Digambara sect. The presiding deity of the temple is a huge elaborate image of Pārśvanātha.

110. Outside the temple in one corner of the compound there is a peculiar image which calls for detailed notice on account of its rarity The figure is that of a goddess seated on an ass and has ten hands She has the crescent symbol on her head and just below this is a plain circlet bearing, a skull in relief Three hands of left side are broken, the rest hold (1) arrow (*Śara*); and (2) a rosary (*akshasūtra*). The left hands hold (1) a shield (*charmma*), (2) a winnowing basin (*Kulya*); (3) bow (*dhanu*), (4) human head (*Naramuṇḍa*) while the fifth is broken A four- headed figure is standing in front of the ass. A female attendant is standing on the left and a male on the right. Two female figures with four hands are seated on the back-slab, one on each side of the head. The ass is the *vāhana* of *Shashthī*, the goddess of fecundity, but figures with ten hands are very rare.

(13) *Hinglajgadh.*

111. The fort of Hinglajgadh stands on the edge of the plateau on which Navali and Takhaji or Takshakeśvara are situated. The fort lies at a distance of fourteen miles from Bhanpura and 6 miles from Kethuli. Hinglajgadh is famous for the shrine of Hinglaj Mata who is revered by all Rajputs and one of whose principal shrines is situated on this hill top The modern temple in which goddess is now placed is a structure in the Muhammadan style with a round dome on top and four smaller ones at the corners Besides the shrine of the Mata, there are two other shrines inside the fort, one of which is that of Rāma which is similar in style but has a small porch or veranda in front on two old pillars [illegible] The other shrine contains a modern *linga* with four faces (*Ch*[illegible]*ha*

Mahādeva) and is noted for its collection of old images of sculptures. Outside the temple there is a fragment probably of a door-jamb which bears on it the figures of a *Śivagaṇa* with four hands and a female standing to his left. Another fragment of a door-jamb inside the shrine is divided into three sunken panels by means of round pilasters of which the central is the largest. This panel contains a very fine image of Vishṇu seated on Garuḍa. Garuḍa is portrayed as a short, bearded male kneeling on the ground, supporting the left feet of Vishṇu with his left hand and the right knee of the deity with his right. The smaller panels on the sides contain figures of standing female attendants. Inside the shrine itself there are two old images. One is that of Devī or Durgā and is placed on the back wall of the sanctum. The second image is that of Śiva-Durgā. Śiva is seated on a bull statant with Durgā on his right but not on his knee. The right leg of Śiva is placed on the left leg of Durgā. Śiva has one head and four hands. In front of the bull Nandin is a seated figure of Ganeśa while another figurine probably that of a male is seated near the hind legs of the bull. The shape of the temple of Mahādeva is exactly similar to that of Hinglaj Mata or Rāma and has a small porch or veranda in front on four old pillars.

(14) *Modi.*

112. The small village of Modi or Maudi stands at a distance of seven miles to the west of Bhanpura and thirteen miles to the east of Rampura on the *Nimach-Jhalrapatan military road. It was visited by my predecessor* in 1913 whose remarks will be found on pp. 55–56 of the Annual Progress Report for the year ending with 31st March, 1913. The ruins at Modi consist of the ruins of a number of temples, only one of which is standing at the present day. This temple stands on the brink of a large stepped tank. The tank is in the shape of a Greek cross and was quite dry in March. The steps on its four sides are partly hidden by heaps of sculptured stones which probably belonged to the shrines built on the banks. Of the temple itself, which was dedicated to Śiva only the *garbhagṛiha* is intact. The facing of the shrine has disappeared but the core is standing up to a height of about twenty-five feet from the bed of the *garbhagṛiha*. The lintel of the door leading to the interior of the sanctum bears the figure of Śiva as Lākulīśa and some of the large stones of the basement bear inscriptions in characters of the 12th century A.D., e.g. (1) *Kesava*; and (2) *Kedārapūtra Madana.* Large trees have grown on the walls and the *śikhara* on the *garbhagṛiha* and unless repairs are undertaken immediately the structure will collapse in the near future. Nothing remains of the *maṇḍapa* or the subsidiary sancta referred to in my predecessor's description (para. 8).

113. Close to this shrine there are the remains of three other temples. The one nearest to the temple of Śiva must have been one of the finest mediaeval shrines of Malwa. The portion that remains is a part of the *maṇḍapa* and consists of four magnificently carved pillars, supporting square brackets on which are placed lintels. A short pillar stands on the top of each of the pillars which in its turn supports a square bracket-capital.

114. Close to the ruins of this *maṇḍapa* there are two large rectangular platforms, which are evidently plinths of temples. Modi or Maudi appears to have been a village or town of importance during the days of Paramāra rule. An inscription of Paramāra Jayasimha dated V.S. 1314=1257 A.D. was found here according to my predecessor's statement and has been removed to the Town Hall at Indore. Close to this group of temples there is a modern temple of Devī which is surrounded by an earthen wall. Hundreds of images and fragments of sculptures have been stuck in these walls. Standing against it is a large and very fine image of Bhairava referred to in para. 10 of my predecessor's report for the year 1912–13 (p. 56). Besides the images of Mahishamarddinī and Bhairava noted by my predecessor I found images of Varāha, Vishṇu on Garuḍa, Śivadurgā, etc., at the same place. Two panels bearing images of Siva as Tripurāri and Śiva standing, with four hands, which evidently formed lower parts of door-jambs at sometime, have been built into the sides of the entrance. Some more sculptures were found in a modern temple of Rāma in the village e.g. Vishṇu,

Brahmānī, Ganeśa, Kāmadhenu and Śeshaśāyin Among the numerous sculptures in the village, of Modi two deserve separate notice These are the figures of Kalpa-vriksha and Kāmadhenu The figure of Kalpa-vriksha was found on the earthen walls surrounding the modern shrine of Devī It consists of a tree rising out of a round masonry enclosure and the bust of a human figure is to be seen among its branches. Two human figures, too much mutilated to be recognised, are seated, one on each side, of the trunk while the nine planets (*Navagraha*) are to be found on the pedestal. The image of Kāmadhenu consists of a cow adorned with a necklace, suckling her calf, while in front of her is a raised receptacle containing round balls (? *Modakas*)

(15) *Kukdesvar*

115. Ten miles to the west of Rampura on the military road from Jhalrapatan to Neemuch stands the village of Kukdesvar The principal shrine according to the villagers and the gazetteer of the Indore State is the temple of Sahasra-mukheśvara which stands on the bank of an old tank at the northern extremity of the village The old temple of the god, which fell down sometime ago was rebuilt by the Maharaja Tukoji Rao II, and therefore there is nothing old about this temple The *linga* in the sanctum is very old and is a real *Sahasra linga* It consists of a huge *linga* about three feet in height and twelve to sixteen inches in diameter. The body of the *linga* is covered with rows of miniature *lingas* of uniform shape and size measuring about an inch and a half in height

116. In the centre of the village itself there are two old temples, one of Vishnu and the other of Pārśvanatha The temple of Vishnu is partly new as portions of it has been renewed recently. In plan this temple resembles some of the Chālukyan temples of Khandesh and the Deccan. There is a *maṇḍapa* in the centre, only one side of which is open Three shrines stand on three of its remaining sides. Out of these three shrines two have been entirely rebuilt but the third one is old With the exception of the roof the porch in front and the *maṇḍapa* are of the same date as the old *garbhagriha* on the west, i.e. 12th or 13th century A.D. This shrine contains an old but partly mutilated mediæval image of Vishnu with four hands. The shrine on the south, i e. in front of the porch or entrance contains modern images of Rādhā and Krishna while that on the left or east contains an old *linga*.

117 The porch shows signs of having had a carved dado on its sides but there are no signs of benches or backrests. Two short pillars in front support the roof of this porch which is trabeate but newly built A new stone arch supports the lintel over the entrance to the *mandapa* The *mandapa* stands on four rows of four pillars all of which are old, but of their capitals only three are old and have figures of squatting *ganas* carved on each bracket. The sides of the *mandapa* were originally covered up with small pieces of pierced screen work in yellow sandstone some of which are still in their proper places

118 The temple of Pārśvanatha stands at a short distance from the temple of Lakshmīnātha. It is surrounded by a modern compound wall with *kanguras* on its top, and consists of an open porch in front, a closed *mandapa* and a *garbhagriha* behind all. The entire structure stands on a stone platform which appears to be old The porch is open on all sides and is supported by ten pillars. The structure appears to be old but it is very difficult to ascertain its age definitely as the carved surface of pillars, capitals, lintels and even the slabs of the trabeate roof have been painted in oil colours. The paint sometimes is so deep that the carving has become indistinct. There is one door at the back of the porch which leads to the interior. The door-frame is of stone and is elaborately carved On the bottom of the jambs there is a niche in the centre with two smaller niches on the sides The central niche is occupied by a male but the occupants of the niches on the sides are probably females. Over these niches at the bottom of each jamb, there are three groups of these niches. superimposed upon one another. The central niches contain amorous

couples and the side ones, standing female figurines. The lintel also bears three niches in the central one of which, a seated Jina figurine can be discerned with difficulty.

119. The *maṇḍapa* is supported on twelve large stone pillars arranged in the form of a hollow square. The shafts of these pillars are square at the base octagonal in the middle and round near the top. The *maṇḍapa* has two openings, one in front leading to the porch and one at the back leading to the *garbhagṛiha*. The door of the *garbhagṛiha* is one of the best pieces of mediæval sculpture in India. The jambs have a projecting bracket at the bottom which supports a niche and a round pilaster on its top along the centre. The niche contains a male figure. On the sides of the niche nearest to the entrance are the figure Yamunā on the left and Gaṅgā on the right while a male figure stands on the other side of each niche. On each side of the shaft of the pilaster there is a vertical band of arabesque foliage and a niche containing a standing female figurine. There are three rows of two niches containing such figurines on each jamb. The shaft of the pilaster bears a small square boss in the middle containing a sunken panel with two seated figures in relief in each. These pilasters support bracket-capitals cruciform in shape with figures of recumbent dwarfs (*gaṇas*) on each arm. The brackets support the projecting cornice of the lintel. Below this cornice, the lintel bears three horizontal bands of carving, e.g. a band of arabesque work, a row of flying *gandharvas* and over it a row of diamond-shaped ornaments. A niche placed in the centre of these three horizontal bands contains a figure of Ganeśa. Over the cornice there is another stone containing three niches, one in the centre and one on each side. These niches contain standing figures of Śiva on the left, Vishnu in centre and Brahmā on the right. The space between these three lintels is divided into two sunken panels and contains figures of the nine planets (*Navagraha*), Ketu being placed below the head of Rāhu on the left.

120. The *maṇḍapa* contains a large bas-relief measuring 3'3" by 2'7" bearing four horizontal rows of carving. This bas-relief has been built into the south wall of the *maṇḍapa* but has not been painted or whitewashed. The lower part of another row is visible on the top of the first row. The remaining three rows have been divided into six compartments by a narrow raised vertical band. The bas-reliefs have been identified in the majority of cases. They represent scenes from the life of Krishṇa who is regarded as being the same as Vishṇu of the Hindu Trinity and not an incarnation. The uppermost row begins with a figure squatting on the ground. To his right a female is standing to the right and by her right side another female stands with a child in her arms whose legs rest on a low seat or stool. To the right of this group is Vishṇu seated on the shoulders of his *vāhana*, Garuḍa, flying to the right. On his right a male is kneeling facing the deity. To the right of this kneeling figure two men are fighting with swords or short staves. To the right of this group is a soldier going to the right with a spear in his hands. A human figure is flying to the right in front of him. To the right of this figure are two men of larger size, one of whom seems to possess three legs instead of two, wrestling with each other. To the right of the wrestlers a man is seated on the ground in front of a deity also seated whose divine rank is indicated by a halo behind his head. Traces of another row of bas-reliefs is visible over the topmost row from the figure of Vishṇu to the right end. The only scene which this bas-relief may depict is the fight of Bhima with Jarāsandha, the king of Magadha, where Krishṇa was present. The male with the halo may be Krishṇa.

121. The first panel in the second row portrays the raising of Govardhana to shield the people of Gokula from excessive rain. At the left end of the panel is a human figure holding a mass of rock over his head. This probably represents Krishṇa holding Govardhana over his head. The bas-relief to the right of this figure represents the people of Gokula in the shelter of mount Govardhana. To the left a man is seated on a seat or throne facing the right while another kneels in his front with some offering. To the right of this group a female is seated on the ground lamenting, which

fact is indicated by her striking her forehead with one of her hands Another female is standing in front of, her facing the left, who appears to be speaking to the first woman To the right of this group Balarāma is standing with the plough in his left hand and to his right Krishna himself holding Govardhana aloft with a finger of his right (i e proper left) hand

122 To the left of Krishna are the cattle of the shepherds of Gokula represented by half a dozen kine lying on the ground The second panel in the second row is rather difficult to identify but most probably it represents Krishna's taming of the Nāga Kālīya A river is represented by a narrow groove with fishes and tortoise in it The presence of the tortoise indicates that the river is Yamunā A man is standing with a club on the bank of the river. On the opposite bank is another figure lying on the ground with hands clasped in adoration Most probably there is a hood on the head of this figure but it is indistinct To the right of this prostrate figure is a man doing obeisance with eight limbs (*Sāshtānga pranāma*) To the right of this group is a man fighting with a Nāga This is probably the actual fight of Krishna with Kālīya. To the right of this group we find a Nāga going to the right followed by a female. This is the exit of Kālīya, after his pardon, with his wife, at whose intercession he escaped death.

123. The third row contains two panels each of which is connected with the birth of the god. That on the right contains a female lying at full length suckling a babe lying on her breast While above her appear the busts of seven other females. This scene appears to represent the birth of Krishna during the confinement of his parents by Kamsa, his maternal uncle The panel on the left contains a female on a bed with a small infant lying on her side. A man is seated with a child on his knees at the foot of the bed while eight female figures, holding vases or other receptacles, stand in a row behind the bed. This scene represents the exchange of Krishna with the infant daughter of Nanda Vasudeva, afraid for the life of his child, went to Gokula and exchanged his infant son with the daughter of the chief Nanda and his wife Yaśodā or Yaśomatī In this panel the female on the bed is Yaśodā with her daughter and the man on the stool at the foot of the bed is Vasudeva with the infant Krishna.

124. The panels in the last row are devoted to the representation of the miracles of the early life of Krishna The panel on the left contains four different incidents from the early life of Krishna which the Bhāgavata Purāna calls the *Vrajalīlā* In the beginning we have the death of the Demon Arishta who tried to kill Krishna by assuming the form of a bull Beginning at the left end of this panel, we find a man standing with hands uplifted over his head and to his right the figure of a bull flying through the air and to its left we find a tree and a child running towards it This represents the uprooting of the two large trees called *Yamalārjjuna* The infant Krishṇa was tied to a mortar for some offence by his mother. He dragged this heavy mortar after him and in passing through these two trees uprooted them. Two of the people of Kuvera, the god of riches, had been cursed by the sage Nārada for drunkenness and had assumed the forms of trees. On being uprooted by Krishṇa these two assumed their normal forms and are seen flying through the air to the right of the tree Below this flying pair we find a cart which represents another incident in the early life of Krishna The infant Krishṇa had been placed under a cart by his mother and had struck the cart with his tiny feet thus causing the cart to fly to a great distance. To the right of the cart is the incident of the death of the she-Demon Putanā Here we see the child Krishna sucking the poisoned mammies of the she-Demon who has thrown up her hands in supreme agony. To the right of Putanā, two women are standing with vases on their heads and are evidently coming to complain to Yaśodā about the depredations of the infant marauder To the right of these women we see Yaśodā standing with her back to the left, churning butter and the infant Krishna steeling butter out of the churn The incidents portrayed in the panel to the right belong to the second chapter of Krishṇa's life which is called *Mathurā Līlā* in the Bhāgavata Purāna Beginning from the left we find a child throwing an elephant into the air An ele[illegible]

Kuvalayāpīḍa was sent by Kaṁsa to destroy Krishṇa at the time of his entrance into the arena for wrestlers in Mathurā. To the right of this we find a human figure kneeling on the ground and to the right of this figure we find Krishṇa, wrestling with the demoniacal wrestlers sent by Kaṁsa to destroy him. In the first part we find Krishṇa and another, most probably Chāṇūra, wrestling while to the left of it we find Krishṇa holding the other wrestler down on the ground. In the right half of this panel five women are standing in a row who appear to be the female spectators in the arena and who denounced Kaṁsa for his unfair attempts to kill Krishṇa and Balarāma.

125. The interior of the sanctum is perfectly plain and contains several modern Jina figurines besides that of Pārśvanātha in black marble. The *śikhara* is sugar-loaf shaped and resembles the *śikharas* of the mediaeval temple at Bhuvaneśvara in Orissa. A number of miniature *śikharas* gradually decreasing in height as they recede from the top have been built on each of the four faces of the main tower.

(16) *Dhundheri.*

126. The little village of Dhundheri stands on the old military road from Neemuch to Jhalrapatan and contains two old temples, one of which is dedicated to Chaturbhuja or Vishṇu. It has been extensively rebuilt during the last century and surrounded by a battlemented wall. Only a portion of the plinth and the back wall of the sanctum are old. The *śikhara* and the *maṇḍapa* are new. Four old pillars with bracket capitals having figures of squatting *gaṇas* are to be found in the *maṇḍapa*. The second temple is dedicated to the worship of Śiva. It lies at the foot of the mound on which the temple of Chaturbhuja has been built. It appears to have a very few devotees at present as it is lying in a neglected and dilapidated condition. The *śikhara* with the *garbhagṛiha* have collapsed long ago. Some one had, at some later age, tried to rebuild or rather to enclose the sanctum with a mud wall, but this mud wall has been of the most part washed away by the rain-water of decades, so that only the *maṇḍapa* is standing. It is supported by four pillars in the centre on which rest bracket capitals with figures of squatting *gaṇas*. The door leading to the *antarāla* is carved and bears the image of Gaṅgā on the left jamb and that of *Yamunā* on the right. Gaṅgā stands with another male holding a conch (*Bhagīratha*) under a canopy made by an inverted lotus leaf. Over the figures of Gaṅgā and Yamunā are four superimposed niches on each jamb containing figures of amorous couples. The lintel bears three niches, the one on the left contains the image of Brahmā, the central one that of Vishṇu and that on the right the image of Śiva, all standing. Four smaller niches between each pair of these larger niches contain representation of the nine planets. Fragments of two other well-carved door-lintels have been used in building the side wall of the *maṇḍapa*.

(17) *Kanjarda.*

127. Kanjarda can be reached from Manasa after crossing a high tableland and lies at the very foot of the hills which separate Mewar from Malwa. A modern temple in this village contains an old image of Vishṇu called Chaturbhuja. The god holds a mace (*gadā*) in his upper and a lotus(*padma*) in his lower left hand, while he holds a discus (*chakra*) in his upper and conch (*śaṅkha*) in his lower right hands. The fish incarnation is to be found on the left, and the tortoise incarnation on the right side of the head of the deity. The Dwarf, Paraśurāma, Balarāma and the Boar incarnations are arranged in a row to the left of the figure while Kalkin, Buddha, Rāma and the Man-Lion incarnations are arranged in a vertical row on the right. Two attendants of Vishṇu (*Vishṇu-gaṇas*) are standing with a conch and a discus on each side of the feet of the deity. Three niches containing images of Brahmā, Vishṇu and Śiva are to be found on the top of the back slab. Besides this image of Vishṇu there is a fine old carved doorway of stone in another modern temple in this village which seems to have belonged originally to a temple of Śiva, as we find two attendants of Śiva (*Śiva-gaṇas*) standing besides the usual figures of Gaṅgā and Yamunā at the bottom of the door-jambs. Gaṅgā stands with a vase

in her hand and an attendant near her, under an inverted lotus leaf, at the bottom of the left jamb. On her side is a niche containing an attendant of Śiva with four hands holding a trident and a snake. Over these two figures there are four pairs of superimposed niches containing:—

1 (*a*) Chāmuṇḍā dancing on a prostrate figure, with eight hands, out of which two hold a snake over her head The hands on the left hold a dagger (*kṛipāṇa*), trident (*triśūla*) and a bow while the right hands hold skull-cup, a snare (*pāśa*), and a skull-mace (*khaṭvāṅga*)

1. (*b*) Male figure sitting with hands clasped in adoration
2. (*a*) Amorous couple
2. (*b*) Male dancing
3. (*a*) Sarasvatī
3. (*b*) Male dancing.
4 (*a*) Male, female and child
4 (*b*) Bearded human figure striking a gong

128. On the right jamb Yamunā is standing with a vase in her left hand under an inverted lotus leaf To her right an attendant of Śiva is standing with a *khatvāṅga* and a skull-cup in his right hands and a snake and a thunder bolt (*Vajra*) in his left hands Over these two figures there are four pairs of rows of niches in a vertical line:—

1. (*a*) Male with a sack
2. (*b*) Uma, with four hands, standing She holds the the figure of Ganeśa and a lotus in her right hands and a *śivaliṅga* in her upper left hand while the lower is in the posture of giving protection (*Abhaya*) On the lintel there is a large niche in the centre containing a seated image of Ganeśa with four hands On each side of this large niche there are two horizontal rows of niches with four smaller niches in the upper line and two in the lower, on each side The first row contains the figures of the nine planets with Rāhu and Ketu in the last niche The second row contains a flying *gandharva* in each niche.

(18) *Antri*

129. The small village of Antri is noted for an ancient temple of Devi which is venerated by Rajputs throughout Malwa and Mewar The present temple, however, was constructed during the last century from the materials collected from the ruins of an older shrine It is built on a high broad platform which can be reached by means of a broad flight of steps. In front there is a small porch on two ancient pillars while the roof of the *mandapa* is supported by four more of the same pattern Most of the capitals are square and bear figures of squatting *ganas* The top of the dome of the *mandapa* is ribbed and must have been built during the Muhammadan period when such domes were in vogue in Gujarat and Malwa The *śikhara* is ornamented with a miniature spire at each corner and two more spires on each facet, one over the other The *āmalaka* of the big spire and those of the miniature spires are old but the rest of the masonry of the *śikhara* appears to be modern The image of the goddess inside the temple appears to be fairly old but it is so thickly coated with vermilion that very little of the original carving is visible.

(19) *Tharod*

130. The village of Tharod stands at a distance of about 6 miles from the ancient city of Mandsaur. It is noted for the tomb of a Muhamadan saint whose very name seems to have escaped from the memory of the modern inhabitants of the place It lies at the south-western extremity of the district of Garoth The tomb of the saint is constructed of sculptures obtained from Hindu temples and lies under a giant banian grove which has spread its branches over a very large area. A Hindu temple of the mediæval period seems to have stood here at one time, the ruins of which were utilised at several places, one of which is the tomb of the Muhammadan saint under the banian grove. Outside the grove a large number of sculptures and stones which once formed part of a trabeate dome of a *mandapa* are lying on a platform on which several sati stones have been erected.

(20) *Jharda.*

131. The Mehidpur District of the Indore State is a narrow strip of territory running east to west and parallel to the Garoth District. This district lies in the centre of the ancient Province of Malwa and is very close to the ancient capital Ujain. The antiquities of this district have never been properly explored at any time. In the Garoth District the more important sites such as Dhamnar, Poladongar, Maudi and Kohala had been visited by my predecessor seven years ago but in the Mehidpur District not a single place appears to have been visited by any member of this Department previous to my visit in January 1920. On account of the very large number of sites which I had to visit in the Garoth District, especially in the Parganas of Rampura, Bhanpura and Manasa I could devote very little time to the exploration of the Mehidpur District during the year under review. Three places were visited, viz. Jharda, Makla and Delchi. Jharda is a very old village and the remains of temples that were discovered at this place show that in the mediæval period it was a place of considerable importance. The village is connected by a fair-weather road with the town of Mehidpur which lies at a distance of 8 miles. Outside the village there are two old temples which have been partly rebuilt at the end of the 18th century, and the work of the restoration is attributed by the people to the celebrated Mahārāṇī Ahalyā Bāī to whom so many hundreds and thousands ancient temples in India owe their very existence. One of the two temples outside the village Jharda is dedicated to the worship of Hanumat, or as he is known in the Deccan, Mārutī. This temple rests on four finely carved old pillars the carvings of which appear to belong to the 10th century A.D. The image of the Monkey God is merely an uneven boulder of stone besmeared with vermilion. Behind this temple is a very large piece of stone square in shape on which the *ārghapaṭṭa* of a large *Śivaliṅga* has been placed. Several fragments of old sculpture are lying scattered in front of the temple of Hanumān.

132. The second temple outside the village of Jharda is dedicated to the worship of Śiva. The *garbhagṛiha* of this temple had collapsed long ago and has been rebuilt recently. The modern *garbhagṛiha* however is a small low square cell very much smaller in size than the original, which had a tall *śikhara* The *maṇḍapa* of the building is ancient. It consists of four rows of finely carved stone pillars with four pillars in each row. Its roof however is partly modern and the central dome with its side ones only are old. These domes are trabeate in form but perfectly plain. The corner stones in the lowermost course bear large *kīrttimukhas* in high relief. All of the pillars of this *maṇḍapa* are not of one pattern and therefore it is possible that the *maṇḍapa* itself may have been partly rebuilt at some later date. The door leading into the sanctum from the *maṇḍapa* is old but plain. The lintel has a figure of Gaṇeśa in the centre and a plain Chaitya-window at each end. The following ancient images have been collected in this *maṇḍapa* :—

1. Śiva and Durgā.
2. Fragments from the back-slab of a large image bearing two niches containing images of Brahmā and Śiva.
3. Śiva as Tripurāri.
4. Kālī with four hands, dancing, holding a drum (*ḍamaru*) and a trident in her left hands, and a snake and a skull-cup in her right hands while a *khaṭvāṅga* (a mace with a skull at one end) rests in the crook of one of her right elbows.
5. Śiva-Durgā.
6. Nandin. This image resembles the figure of Nandin which was found in the temple of Chaturbhujanātha at Kohala in the Bhanpura Pargaṇa. The bull is seated in the usual posture but in front of it there is a large bowl full of fruits or sweets and to the left of it is a mutilated human figure feeding the bull with his hand. Another human being is seated in front of the bull in the posture of meditation holding an object on his palm which resembles the symbol for the thunder bolt (*vajra*) of Buddhist images.

7. In front of the *mandapa* there is a large slab of stone bearing three miniature temples in relief in a row. Each of these shrines contain images of the Hindu trinity, i.e Brahmā, Vishnu and Śiva

133 Inside the village there is a medium-sized stepped well The well is cruciform in shape, the longer arms of the cross being occupied by three series of steps A row of niches ornament the boundary wall which contain images of (1) Sūrya, (2) Mahisha-marddinī; (3) Śiva; (4) Kāmadhenu, and (5) Vishnu on Śesha Nāga There are two images of female Jain deities under a tree inside the village. Both of them are seated on thrones and have eight hands. The first image is more perfect It holds a tree, a bow, an elephant goad (*ankuśa*) in its right hands and a noose (*pāśa*) and rosary (*akshasūtra*) in its left hand while two of the left hands and one right hand are missing. There is a small inscription on the pedestal which is very much mutilated but the date, Vikrama Samvat 1229, can be read with difficulty. Under the right knee of the goddess a bull is standing while two small attendant figurines stand on each side of the pedestal Small figures of two devotees have been carved in relief in front of the latter The second image has lost its head and the head of a Jina had been placed on its neck Most of its hands are broken but a bow and a rosary are discernable in two of its left hands The inscription is more complete on this image and here it is incised on the throne itself, just below the left knee of the goddess, instead of on the pedestal The figure of a goose is to be found below the right knee of the deity and the pedestal is occupied with nine miniature figures of the planets (*Navagraha*) The inscription records the dedication of the image by a merchant named Bhad (ra), son of Śātī on Thursday the first day of the the month of Jeshtha (*Jyaishtha*) in the year 1229–1172 A.D

(21) *Makla*

134 Ancient remains are more numerous in the village of Makla which is four miles from Jharda They consist of two stone temples and a huge image of the Hindu trinity This image has been completely hidden by repeated coats of vermilion applied to it by the villagers who worship it as Mātājī or Kālī With great difficulty the local priest and the villagers were persuaded to remove this ancient accumulation The image is four feet in height and 5 feet in length and is one of the best representations of the Hindu trinity, known The temple of Ganeśa or Ganapati stands in the centre of the village and is now partly buried underground by the accumulation of [illegible] *ra* has disappeared but the *mandapa* as well as [illegible] l are perfectly plain The former bears the [illegible]

plain and contains a medium- [illegible]
milion The other temple is [illegible]
village This Śiva goes by the name of *Mākāleśvara* (*Mahākālesvara*). The *mandapa* collapsed about two centuries ago according to the village tradition, and was rebuilt by subscriptions collected by a Hindu Sanyasi The *garbhagriha* is intact and is a good example of Hindu temple architecture of the 11th and 12th centuries A D in Malwa The *śikhara* and the walls of the *garbhagriha* are perfectly plain with the exception of two horizontal bands, one of four-petalled rosettes and the other of small oval-shaped panels full of arabesque work. The *āmalaka* and the crest-jewel of the temple are exceptionally large and heavy in comparison with the height of the *śikhara* The body of the *śikhara* is covered with a series of Chaitya-windows rising one above the other and in front of it there is a large projection which seems to have been continued over the roof of the *mandapa* and reminds one of the ruined *mandapa* of the temple of Mahākāleśvara at Un in the Nimar District of the Indore State. A large number of pillars, lintels, capitals and carved roofing slabs are lying scattered in front of the modern *mandapa* the sizes of which indicate that the original structure was much larger in size than the present one. The floor of the *garbhagriha* is fully three feet below the level of the floor of the modern *mandapa* In the interior of the *garbhagriha* the roof is a plain low dome with a huge lotus pendant carved in very high relief A number of images have been collected in this *mandapa*: 1–2. Mahishamarddinī; 3. Ganeśa; 4 Śiva-Durgā; 5 Kāma-dhenu, and 6. Sūrya.

(22) *Baridelchi.*

135. This village lies half way between Mehidpur Town and Mehidpur Road Station on the right side of the metalled road. There are several temples in this village out of which only one is ancient. This is called the temple of Devī Hinglāj. The *sikhara* and the *garbhagriha* are modern but the porch in front is supported by four well-carved pillars of the mediæval period. The image inside this temple is also old and is a very good representation of the slaughter of the buffalo demon by Durgā (Mahisha-mard-dini).

(23) *Depalpur.*

136. The village of Depalpur lies at a distance of about thirty miles to the north-west of Indore and is included in the Indore District of the territories of His Highness the Maharaja Holkar. It is noted far and wide in Malwa for the fine sheet of water which lies at one end of the village and is called Depal-Sagar. Depalpur and its tank are supposed to have been named after King Devapāla of the Paramāra Dynasty of Malwa whose certain dates range from 1218 to 1232 A.D. The tank covers an area of several square miles and is still a fine sheet of water which is used for irrigating the surrounding country for miles. There is an island in the centre of this lake but no remains are to be found on it at present.. Close to the village of Depalpur is the temple of Maṅgaleśvara near this lake. The *garbhagriha* of this temple has been rebuilt but the *maṇḍapa* is old. *Kangura* battlement of bricks with a modern ribbed dome on the top of the *maṇḍapa* seems to have been built at some later date. Close to this temple is a cruciform stepped-well similar to that at Jharda. On the other side of Depal-sagar Lake lies the small village of Vanadiya. This village is noted chiefly for a huge Jain temple built during the period of reign of the Khilji Sultans of Malwa, which is surrounded on all sides by a high battlemented wall. The temple itself is built in a Muhammadan style and at first sight one is apt to take it to be the tomb of a Muhammadan Saint or King. The interior consists of a number of small chambers over which is a huge dome. The principal image in this temple is that of Ādinātha, the first Tīrthaṁkara of the Jains, which was dedicated in V.E. 1548—1492—93 A.D.

X. Jaora State.

(24) *Vaikheda.*

137. On my way to Tharod from the Railway Station at Mandsaur I had to pass through the village of Vaikheda now belonging to the Jaora State but which once formed an integral part of the territories of His Highness the Maharaja Holkar. This village contains a mediæval Jain temple which has been partly restored in later times. It is now dedicated to the worship of Pārśvanātha and consists of a *maṇḍapa* supported by twelve pillars and a *garbhagriha.* Benches run along three sides of the *maṇḍapa* but the spaces between the pillars have been built up leaving only three openings, viz. a door in front and one on each side. The stone door-frame of the front door seems to have belonged to a Śaiva temple from which it was brought here when the spaces between the pillars were walled up. Figures of two male and one female *Śivagaṇas* are to be found on the lower parts of the jambs of this door. The lintel of this door however does not correspond to its present width and some portions of it have been built into the walls on the sides. It bears three niches containing Brahmā on the left, Śiva as Lākulīśa in the centre and Vishṇu on the right. The door on the left has also a stone door-frame which belongs to a Jain temple. The lintel of this door also bears three niches; the central one containing a seated Jina figurine and those on the sides a kneeling dwarf. An inscription in characters of the 12th century A.D. on this door-frame, records the name of the merchant Rāmadeva, the illustrious Gaṇi of the Śrīmāla Sect. Both jambs of this door are plain. The door on the right has also plain jambs but the lintel bears only one niche in the centre containing a figure of Gaṇeśa. The interior of the *maṇḍapa* is now paved with marble and in it eight out of the twelve pillars are old and bear squatting figures of dwarfs on their capitals. The walls and ceiling of the

interior have been painted in bright colours which I am told are renewed every year. As the painters did not confine themselves to the original outlines of the carved figures and ornamentations when they were painting, the total effect of the colours applied by them is very misleading. Thus we find that the flowing end of a Sārī which originally ended at a correct distance from the next figure has been continued over the face of the latter thus partially hiding its very existence. It is therefore extremely difficult to understand the details of carving or to identify any of the figures that are to be found on the old pillars as well as the ceiling of the trabeate dome In the dome the lowermost courses consist of pendentives and bands of human figures The following images have been collected inside the *mandapa* :—

1. Durgā with two hands seated on a lion holding a large thunder bolt in her left hand and the infant Ganeśa with her right hand A male attendant is standing with hands clasped in adoration to the left of the lion couchant
2. Ganeśa with four hands thickly covered with vermilion

138 The entrance to the *garbhagriha* consists of a fine stone door-frame gaudily painted in different bright colours The jamb on each side has a niche at its bottom containing a male figure holding a trident As these figures appear to me to be those of Śivaganas this door-frame may have been brought from a Śiva temple Over this niche there are three smaller niches arranged vertically one over the other The jamb on the left bears figures of three goddesses in these three niches (1) female with four hands, seated, holding a skull-cup (*Kapāla*) and a skull-mace (*Khaṭvāṅga*) in her right hands and an axe in one of her left hands the remaining one being in the attitude of giving protection, (2) female dancing, with six hands, holding an axe, a drum (*Damaru*) and a noose (*Pāśa*) in her left hands while she holds a skull-cup, a skull-mace and a human head in her right hands, (3) goddess seated on a bull which is feeding out of a round pot, with four hands, holding a skull-mace and a skull-cup in her right hands and a trident in one of her left hands, the remaining one being in the posture of benedictition or blessing. The jamb on the right bears three divine figures in these three niches · (1) female dancing, with four hands, holding a lotus flower in two of them; (2) Jina seated in meditation on a throne and (3) a male and a female in amorous posture. The lintel bears three niches in a row with *Ganeśa* in a smaller niche below the central one All of these niches contain a divine figure but it is no longer possible to identify any of them on account of the accumulated coats of paint Two of the pillars of the *mandapa* bear standing male figures in relief on their shafts These figures hold garlands in their hands. Inside the *mandapa* there are two female figures exquisitely carved in relief on small pieces of stone, holding stone lamps of antique shape in their hands and resemble similar figures found in the interior of the *mandapa* of the Jain temple at Kethuli (*vide* page 93, para. 108) The interior of the *garbhagriha* is perfectly plain and contains a modern black marble image of Pārśvanātha There is a fragmentary inscription on the wall which cannot be read properly on account of different coats of whitewash which have been applied to the temple at different periods. It mentions "*Padamānanda Yātrā*" and the *Sanadara Gachchha*. The image inside the *garbhagriha* is said to have been found underground at a spot and far from the back wall of the temple. Remains of the older temple lie scattered inside the court-yard, e.g. plinths, pillars, lintels, etc. One of the pillars is specially a fine one. It bears four niches on four sides containing figures of men and women.

139 Outside the village there is a huge ancient reservior now almost entirely silted up called the Ḅarā Talāv. On its banks I found a colossal image of Kuvera, the god of riches, seated on his haunches holding a bag in his right hand and a wine cup in his left. There is a pointed head- dress on his head from the back of which long curls of hairs are flowing on his back and shoulders The image is 4'5" in height and is entirely covered with vermilion. To its left there is a fine Nāga image of an earlier period. The right hand of this image is akimbo and the hair is

curled like that of Kuvera. This image also is covered with thick coats of vermilion which had to be hacked off with axes and knives before it could be photographed.

XI. Nagod State.

140. According to the Imperial Gazetteer the antiquities of Nagod are considerable but have not as yet been fully investigated.[1] This State does not seem to have been visited or explored by any officer of this Department after the retirement of Sir Alexander Cunningham. The most important sites in this State such as Bharhut, Khoh, etc., have yielded records which have modified the History of ancient India considerably. During the fair season of 1919-20, a week was devoted to the preliminary exploration of of the antiquities of this small State and the results have fully justified the expectations. The places that were visited lie close to the old Capital Uchahra such as Lal Pahar, Khoh, Sankargadh, Bhumra and Pataini Devi. During this short stay two new temples of the early Gupta period and a very large number of fine sculptures of the same period were discovered.

(25) *Sankargadh.*

141. The small hamlet of Sankargadh is remarkable for one of the small conical hills which are so very common in this country. An old Rajput stronghold on the top of this truncated cone has been converted into a residence by the Chiefs of Nagod. At the bottom of this hill there is an ancient tank, now almost entirely silted up and on the banks of this tank there is a very large collection of Śaiva sculptures and a very small stone temple of the later Gupta period. Sankargadh was visited by Sir Alexander Cunningham in the working season of 1873-74[2] when he discovered the remains of the celebrated stupa at Bharhut, but this small temple seems to have escaped his notice. He had visited the large and fine sheet of water to the north of the hill but had omitted to go round the hill otherwise he would surely have come upon this temple. Though the temple is very small in size its surroundings are very picturesque. The tank is surrounded by a masonry platform and two paved foot-paths lead to the door of the temple which stands in the shade of a leafy tree. On both sides of these two foot-paths an unusually large number of *liṅgas* have been arranged.

142. The temple consists of a single chamber with one door. The walls are made of thin slabs of sandstone supported by four large pillars at the corners and two smaller ones between the corner pillars on each side of the shrine. The gate of the temple has been repeatedly whitewashed but the style of the carving of the human figures at the bottom of the jambs leave no doubt about the date of the structure. The jambs and lintels are tastefully ornamented with rows of lotus and ornamental rosettes. The interior of the shrine is perfectly plain and contains a very large *liṅga*. On the roof of this temple there are two stone Chaitya-windows over two of the four corner pillars. Besides these there is a *śikhara*, built at some later date, the top of which has collapsed. No inscriptions were discovered at this place, but from the technique the lower part of the temple can be assigned to the 6th century A.D. The *śikhara* is of course more modern and may have been built in the 10th or 11th centuries A.D. sculptures of which period are lying scattered around this temple. Among the images which have been gathered around the shrine a very fine image of Śiva and Pārvatī attracts attention immediately. From the carving it is apparent that this sculpture belongs to the later Gupta period, i.e. 6th or 7th century A.D. There is also a very large collection of images of Śiva and Pārvatī at this place, most of which belong to the 11th and 12th centuries A.D. In the case of each of these mediæval images one of Śiva's hands rests on a tray held up by a miniature figurine standing by the side of Śiva's bull Nandin, a feature which is absent in the majority of images of Śiva and Pārvatī which are very common in the valleys of the Ganges and the Jumna. The embankments of the tank as well as the high mound on which

he temple stands are covered with the ruins of a large mediæval temple of Śiva of the 11th or 12th century A.D. There must have been other temples also at this place as in all some 15 or 20 *lingas* were discovered within a short area some of which belong to the earlier periods as they are natural phallic symbols of the God of Destruction. The *liṅga* inside the temple is a *Bāṇaliṅga*. Another *liṅga* on the paved path to the left is an *Eka-mukha-linga* belonging to the later Gupta period. The lower part of which is square the middle of the shrine is octagonal and the upper part perfectly round The face of Śiva which projects on one side has long ears and three eyes. It is 3′8″ in height and the base is 9¼″ square. At the bottom of the mound on which the temple stands and close to the bank of the tank there is a fine specimen of a Sūrya-Nārāyana. Specimen of this particular type does not appear to have been properly identified as yet. There are two specimens of this class in the Archæological Section of the Calcutta Museum which were labelled by the late Dr. Theodor Bloch as Sūrya-Nārāyanas It is a medium-sized cubical block of stone with four projections on the four vertical faces which bear representations of miniature temples each of which contains a divine figure Thus we have Śiva on the eastern face, Indra on the northern face, Vishnu on the western face and Kuvera on the southern face. On the top of this block there is a large full blown lotus flower in the calyx of which is a small image of Sūrya in relief. The height of this specimen is 1′7″ and the base is 1′6″ square. Close to this there is a fine mediæval image of Śiva and Pārvatī and a Ganeśa dancing with six hands holding a knotted snake in two hands, a battle axe in the remaining left and a cup of sweets (*Modaka*) in the remaining right Two other hands have been damaged. The image measure 2′6″ in height and 1′5″ in length

(26) *Lal Pahar.*

143. Lal Pahar is the name of a high hill at the foot of which is the village of Bharhut. The top of this hill was visited by Sir Alexander Cunningham in 1873–74 who found a fine natural cave near the top of this hill [1] Cunningham mentions a painted inscription in large white letters which could not be found in January 1920. He also discovered an inscription of the time of the Mahārājādhirāja Narasimhadeva dated the Kalachurī-chedī year 909–1158 A D. Close to this large inscription, an altar has been scratched on this smooth face of the rock, and about 6″ from it there is another inscription which also was discovered by Cunningham giving the name of a chieftain named Vallāla Deva in characters of the same period The altar resembles the fire altar which is so familiar to us from Sassanian coins of Persia and mediæval Indian imitations of the same type of the issues of Firuz II.

(27) *Khoh*

144 The ancient and now ruined village of Khoh has yielded a number of inscribed copper plates of the Parivrājaka Mahārājas and the chiefs of Uchchhakalpa whose names are familiar to us from Dr. Fleet's Gupta inscriptions and the publications of Rai Bahadur Hira Lal in the Epigraphia Indica. The Parihar chief of Uchahara possesses a number of copper plates of these two dynasties. Popular tradition in Bagelkhand ascribes the foundation of the ruined ancient city of Khoh to the Teli Rajas who may be identical with the Mahārājās of Uchchhakalpa There cannot be any doubt about the fact that in the mounds of Khoh and those in the neighbouring but modern village of Majhgawan, the ruins of a large and once populous city lie buried. The ruins extend over three miles in length right up to the bank of Nala called Baria at the western extremity of the village on Majhgawan but the biggest mound is the Ataria Khera which contains the ruins of a Vaishṇava temple which was partly excavated by Cunningham. The large trench dug by his men has not been filled up as yet and in this trench we came across two fragments of the image which was once the presiding deity of this large temple One of these fragments is the torso of the main figure with a portion of the face bearing a fine necklace of

[1] Archaeological Survey Reports Vol IX, p. 1.

jewels and pearls. We also found a fragment of an attendant figurine and another flying Gandharva with a portion of the discus (*chakra*). At the same place we came across the figure of a kneeling dwarf, which certainly belongs to the most flourishing period of the plastic art during the Rule of the early Gupta Emperors. The expression on the face of the cherub and the puckered eyebrows depict surprise and indignation which had been very ably and naturally chiselled. Close to this figure we found a smaller figure of a dwarf flying through the air. About two hundred yards away from the top of the Ataria Khera a fine image of the Boar Incarnation of Vishṇu which was discovered by Cunningham half a century ago and which is reproduced in the 9th volume of his reports, was found in a bamboo grove.[1] The published photograph will show that this image is really much finer than, what one is apt to think of from, the drawing published by Cunningham. The upper part of the body of the Nāga beneath the body of the Boar has now become separated from the main image.

145. In the village itself and in the mounds surrounding it, a number of *Ekamukha liṅgas* were discovered. One of these have been enshrined in a small brick temple built by the Nagod Durbar on the right of the road from Uchahra to Majhgawan. A number of sculptures have been collected together in this modern shrine: (1) another broken *Ekamukha liṅga*; (2) the lower part of an image of *Mahishamarddinī*; (3) an image of *Kārttikeya*, the war God; (4) the upper part of a female figure with a halo behind its head; and (5) the lower part of another image, probably a female, which is dragging a miniature figurine towards itself with its right hand. In the village of Majhgawan another fragmentary image of *Mahishamarddinī* was discovered. These images of *Mahishamarddinī* differ from the ordinary mediæval images found in Northern India in one respect. They show the goddess standing in an easy unconventional posture pinning down the buffalo with her trident. There are no attendant figures and the orthodox posture of the goddess, i.e. the assumption of the position of an archer (*Ālīḍha* or *Pratyālīḍha*) is altogether absent. Close to the Baria Nala at the end of the village of Majhgawan a fragment of a bas-relief was discovered. It is a fragment from the right end of a sunken panel representing a soldier reclining in a graceful posture against a large shield and holding a long spear in his left hand.

146. There is a long range of low hills close to Majhgawan, for which there is apparently no name as the villagers call it the hill of Khoh and at a distance of about two furlongs from the metalled road there are ruins of several ancient temples hidden by dense clumps of bamboo. The materials of these temples have been carried away in past ages and are being still quarried away by the inhabitants of the neighbouring villages. In many cases even the images of the gods have been removed. This spot is known by the name of Nakti-ka-Talai. Remains of two fine stone-built temples of the early Gupta period were discovered near the tank after which the spot has been named. These two temples are Śiva temples and stand side by side hidden from view by dense groves of bamboo which is difficult to penetrate even with elephants. Here one of the finest known *Ekamukha liṅgas* of the early Gupta period was discovered intact. This *liṅga* bears the bust of Śiva on its western face. The face of this bust is a master-piece of the plastic art of the early Gupta period. There are three eyes and the lobes of the ears are long and very similar to the Buddha images of this period discovered at Sarnath. On the head, the hair is combed away from forehead and tied in huge knot on the top. Masses of the tangled hair are escaping from the sides of the knot along the back of the figure while the crescent of the Moon God is carved in relief in front of the mass of matted hair. This *liṅga* is 2′½″ in height, and is square at the bottom. It is let into a square hole in the middle of a very large *arghapaṭṭa* measuring 4′3″ square. The lintel of the doorway is perfectly plain. A portion of the shaft of the *liṅga* has been damaged recently by a fire caused by a negligent shepherd who left a rope-end burning among a mass of dry bamboo leaves. Remains of three images were discovered in this place along with the remains of the finely carved door-frame of stone. The jambs bear figures of

attendants of Śiva at their bottoms, but there is no trace of their having borne the images of Gangā or Yamunā at any time as all the figures on the door-jambs are males. The one on the left door-jamb holds a trident while that on the right holds a mace. Besides these, the shaft of a round pillar fluted near the bottom and with a mass of arabesque work containing imaginary forms of elephants among them, in the form of a band in the centre of the shaft, was discovered at this place To the west of this temple at a distance of about 120 feet there are the remains of a second temple of which the presiding deity and traces of the walls only are left. This image is also an *Ekamukha liṅga* but its carving is not so good as that of the previous one. It is similar in all details to the first *liṅga* but is shorter in height. The lower part of this *linga* also is square and is let into a square hole in the middle of a large *Arghapatta* also square in shape and provided with an outlet for water The entire ground on the sides of these two temples up to a distance of 150 yards is strewn with brick bats and fragments of sculptures

(28) *Bhumara*

147 The village of Bhumara or Bhumra called Bhubhara by Cunningham lies at a distance of twelve miles from Uchahra The village lies on a lofty plateau about 1,500 feet high above the surrounding ground level The rise begins about six miles from Uchahra and after a climb of about 700 feet the level of the plateau is reached Bhumara lies at a distance of six miles from the edge of the plateau. It was hitherto known as the find spot of an inscribed boundary pillar which mentions the Parivrājaka Mahārāja Hastin and the Uchchākalpa chieftain Śarvva-nātha, which was most probably set up in 508–9 A D This pillar was discovered by Sir Alexander Cunningham in 1873–74.[1] He states that it was then called the "*Than pathar*" or "the standing stone" and that it stands ½″ in breadth and 7″ in thickness. On the lower part of this pillar there was a record in nine lines The inscription itself was edited by the late Dr J F Fleet in 1888.[2] This pillar has either been carried away by some body or fallen down and hidden by the jungle because forty-seven years after Cunningham's visit no trace of this pillar or the inscription could be found at Bhumara. A further search will be made next year when the Nagod Durbar intends to remove the jungle to some extent so as to make a search possible

148. Cunningham's description of Bhumara does not contain any reference to a fine temple of stone of the early Gupta period at this place. This temple is a plain square cell with a flat roof and originally there was an open porch or *maṇḍapa* in front of it. The roof is composed of huge slabs of stone laid across the inner chamber or sanctum some of which have been damaged and have crashed below on the top of the *liṅga*. The accumulation of debris inside the main shrine made it impossible to examine its floor or the *lingam* properly The exterior of the temple is perfectly plain In front of it there is a finely carved door on each side of which there are huge gaps in the masonry showing that stones of the side walls of the *mandapa* were dove-tailed at these two places The *mandapa* itself has collapsed long ago and the only traces that remain are the fragments of the elegantly carved slender pillars which once supported it Among other fragments a fine Chaitya-window with a figure of Ganeśa inside it and the upper part of the image of a dwarf were found at this place. The door of this temple is one of the best specimens of this period. The bottom of the jambs are occupied by images of Gangā on the right and Yamunā on the left, on their respective vehicles, the *Makara* and the tortoise. A *gandharva* is flying near the head of each figure and near the leg of each there are two small attendant figurines, one carrying a tray and the other holding an umbrella over the head of the principal figure. Over these two figures there are three vertical bands of sculpture. The first band consists of a vertical row of ornamental lotus buds. The second or middle row, which stands separated from the first by a narrow vertical groove, contains four human figures in a superimposed row. The third or inner band consists

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[1] Reports, Vol IX, p 8

[2] Fleet's Gupta Inscriptions, p. 110, No. 24; pl. XV A

entirely of geometrical figures with arabesque work in the interspaces. The lintel is carved to represent the eave of a house in high relief with an arch in its centre and a Chaitya-window at each end. On each side of the cave there is a pair of amorous figures. Under the central arch, which is carved in relief, is a finely carved bust of Śiva on each side of which there are three flying *gandharva* figurines with flowers or garlands in their hands. The geometrical figures and ornaments of the third band of the jamb is continued up to the central arch on the lintel on each side (pl. XXV). The Nagod Durbar intends to spend some money in removing rank vegetation, trees and debris from the interior and the exterior of this temple next year. Close to this temple a fine torso of an attendant figure carved in the round holding a *chamara* in its left hand and wearing numerous garlands and necklaces, was discovered.

(29) *Hath Baba.*

149. Two or three miles from Uchahra an ancient image was discovered by the side of the road from Uchahra to Nagod. The Parihāra Chief of Nagod is said to venerate this image very much and his agent refused permission to have this image dug out and placed in a position in which it can be photographed easily At present the image is lying half buried in the ground inclined forwards. It appears to be the figure of a male with two hands and is apparently standing but the portion from the hips downwards is buried in the earth and therefore it is impossible to state definitely what the posture of the statue originally was. The face has been hacked off with some sharp instrument, perhaps an axe. The figure holds a round object, which looks like a conch in its right hand but the object in the left hand is invisible. It is carved in the round and two round hoops project from its back on the sides of the hips. It is wearing a *dhoti* which is tied at the waist by a thick cord. The image is wearing a large number of ornaments, e.g. earrings, necklaces, armlets and bracelets. There was a halo behind the head which is now partly broken, the back of which is covered with a fully expanded lotus flower which appears to be of the same date as the sculptures on the railing around the *stūpa* of Bharhut. Halos have not been found on images or sculptures of this period and therefore this image is of great interest to students of Indian Iconography. But as the agent of the chief of Nagod absolutely refused to allow the image to be dug out further particulars could not be ascertained.

(30) *Pataini Devi.*

150. The temple of Pataini Devi was discovered by Sir Alexander Cunningham in 1873-74. It stands on a low hill on the road from Sutna to Uchahra. A very hazy illustration of this temple has already appeared in Cunningham's report [1] and a better one in Dr. Burgess' Ancient Monuments, Temples and Sculptures of India, Part I. The temple itself is a small square cell, the exterior of which is perfectly plain. There was a small *maṇḍapa* in front of this building but it collapsed long ago. There is only one opening in the temple which is fitted with ornamented stone door-frame. It bears the figures of Gangā and Yamunā at the bottom of the jambs with an attendant figure near each of the goddesses. The rest of the space on the jambs is covered by arabesque work. The lintel bears three niches each containing the figure of a Jina. Inside the temple there is a large mediæval image of a female deity on a stone pedestal with four hands all of which, however, have been broken. There is a perforated star-shaped halo behind its head and the back slab is covered with a number of figures of which there are nine on each side of the main figure of which the last two are side by side and ten over the head in two rows. These figures are labelled in characters of the 12th century A.D. The figures in the first row are Jinas with Neminātha in centre with his Lānchhana the conch-shell on his throne. A Jina is standing on each side of Neminātha and a Jina is seated in a niche at each end of the back slab. The figures in the second row are labelled as follows from the left to the right: (1) *Vahurūpīnī* (*Vahurūpiṇī*); (2) *Chāmuḍa* (*Chāmuṇḍa*); (3)*Sarasatī* (*Sarasvatī*); (4) *Padumāvatī* (*Padmāvatī*); (5) *Vijayā*

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Vijayā). On the right we have from the top: (1) *Aparājita* (*Aparājitā*) (2) *Mahāmanusī*; (3) *Anamtamatī*; (4) *Gamdhārī* (*Gāndhārī*), (5) *Manusī*, (6) *Jālamālinī* (*Jālamālinī*); (7) *Mānusī*; (8) *Vajrasamkalā* (*Vajraśṛnkhalā*); (9) *Mānujā*. On the left we have: (1) *Jayā*; (2) *Anamtamatī*, (3) *Vairotā*, (4) *Gaurī* (5) *Mahākālī*; (6) *Kālī*, (7) *Pushadādhī*; (8) *Prajāpatī* (*Prajāpati*), (9) *Vāhinī*.

C.—Rajputana.

XII.—Bharatpur State.

(1) *Bayana.*

151. The discovery of the Bayana inscription of the Queen Chitralekhā, particulars of which will be found in part II of this report[1] as well as that of the previous year,[1] was a convincing proof of the fact that the temple, the erection of which is recorded in this particular inscription must have stood at this spot or some other place near by. There is no doubt about the fact that the early Muhammadan conquerors destroyed a number of Hindu and Jain temples in order to construct the masjid which is now called the Ukhā-masjid. The inscription was incised on a very heavy slab and it is perfectly certain that it was not brought by the Muhammadans from a great distance and placed in the pavement of the masjid in order to preserve it. The Muhammadans simply left the inscription at this spot where it fell after the destruction of the temple to which it was attached. The presence of this record in the pavement of the masjid now transformed into the Ukhā-mandir indicated very clearly that the temple to which it was attached must have stood in the vicinity. Now, this record is incised on a large slab of yellowish-red Agra sandstone which is not usually quarried now-a-days. Enquiries made in the neighbourhood elicited the fact that this particular stone has not been used in any of the numerous stone buildings of the Muhammadan period in the town or on the hill of Bayana. Further enquiries resulted in the discovery that a large number of Hindu and Jain pillars used in the construction of the corridors of the Ukhā-masjid were of the same yellowish-red colour while the rest were of the usual deep-red colour with which we are so familiar in the buildings at Agra, Fathpur Sikri, Delhi and Bayana. Now, these pillars are all of one particular type which is different from other pillars of red sandstone. The four Torana-arches of stone, which have been employed by the Muhammadans to ornament the main gate of the masjid, are also of this particular yellow-coloured sandstone. The central *mihrāb* of the Ukhā-masjid itself contains several bands of ornaments in the same variety of sandstone, the carving of which leaves no doubt about the fact that they had been obtained from the ruins of some Hindu or Jain temple. It appears, therefore, that the temple of the God *Nārāyana*, built by Queen Chitralekhā, was constructed either entirely or at least partly of this particular variety of light yellow-coloured sandstone. A casual visit to the interior of the Ukhā-mandir led to the discovery of a portion of a Hindu temple of the pre-Muhammadan period probably built by the Queen Chitralekhā. The building known as the Ukhā-masjid at Bayana really consists of two [illegible] buildings with two separate entrances. These two [illegible] separately in two different plans in the rep[illegible] [illegible]gham. Thus the Ukhā-mandir or the building o[illegible] [illegible]as shown in plate IV of Volume VI while the Ukhā-masjid proper was shown separately in plate XIII of Volume XX. The inscription of the time of Qutb-Uddin Mubārak Shah which records the erection of this masjid in 720 A.D. is placed on the gateway of the building on the left. There is no doubt about the fact that both of these buildings were constructed at the same period. The left part, however, is now called "masjid" though the right hand part which has three *mihrābs* in the right half of this building has now been obscured by the erection of a room in front of the central one. According to tradition current at Bayana this chamber in front of the central *mihrāb* of the

[1] P. [illegible]

building on the right was built by one Thākur Balabhadra Singh in accordance with the orders of one of the Jat Chiefs of Bharatpur.

152. Thākur Balabhadra Singh appears to have chosen the right spot for erecting a chamber to be used as the *garbhagṛiha* of the Ukhā-Mandir, because, either consciously or unconsciously, he has erected this chamber exactly on the same spot on which the temple of Nārāyaṇa, built by Queen Chitralekhā in the middle of the 10th century A.D., appears to have stood. This was proved by the discovery of the original ceilings of the *garbhagṛiha* and the small *maṇḍapa* in front of it and which had been left untouched by the Muhammadans when they destroyed this temple and built their masjid. The pillars within the square marked in the plan published by Cunningham (plate IV of Volume VI) are of one particular type. They have been profusely whitewashed during the last half a century and therefore their appearance have to some extent been altered. The removal of whitewash from one of these pillars showed that they were carved from the same light-yellow-coloured sandstone on which the big inscription of Chitralekhā has been incised. All the pillars being of the same height and of the same type, it appears that this portion of the temple of Nārāyaṇa was left untouched by the Muhammadans.

153. The roof of the square chamber, the position of which is marked by the square in the plan mentioned above, is almost entirely modern. Only one portion of this roof is ancient and is intact which is proved by the position of the carved slabs of stone which are its component parts. This roof is trabeate in form and profusely ornamented. The four stones of the first series bear four horned *kīrttimukhas*; the second, third and fourth rows consist entirely of profusely ornamented half dome shaped corbels with which we are so familiar in the temples of Vimala Sāha at Delwara on Mount Abu. The four lintels on which this trabeate dome rests are also old and are ornamented on both sides. Fortunately for us this dome has not been whitewashed and therefore carvings on it can be recognised without difficulty. But the accumulation of soot and grime of at least seven centuries defy all attempts at removal and though the priest of the temple kindly allowed all Brahmins to enter the sanctum and examine the roof it was not possible to ascertain whether the material of this roof was the same as that of the inscription. The fact that this roof is still in the same position in which it was erected nine centuries ago was proved by the discovery of the portions of the *maṇḍapa* of the ancient temple of *Nārāyana* immediately behind the modern *garbhagṛiha*.

154. Between this modern *garbhagṛiha* and the *miḥrābs* of the masjid there is a small narrow and dark passage used as the path of circumambulation (*Pradakshiṇāpatha*). After the discovery of the ancient trabeate dome in the roof of the modern *garbhagṛiha*, all part of the roof of the Ukhā-mandir were minutely examined with lighted torches. This examination revealed the existence of one complete and of parts of two other in the ceiling of the path of circumambulation. Immediately behind or to the west of the trabeate dome in the roof of the *garbhagṛiha* there is a flat but richly ornamented stone ceiling which appears to have formed a portion of the roof of the *maṇḍapa* of the temple of *Nārāyaṇa* erected by Queen Chitralekhā in 955 A.D. This flat ceiling has been divided into nine small panels by raised bands of arabesque work with square bosses in relief at the joints. Three panels on the east and three on the west side of this flat roof contain the lotus rosettes of which the central ones are very large. The other three panels, which lie in the middle of this flat roof are ornamented differently. The central panel contains a miniature oval trabeate dome consisting of small corbels and the side panels, which are narrower, contain smaller but round lotus rosettes which however have suffered a great deal from weathering.

155. On each side of this flat roof, i.e. on the north and on the south there are two round rings of stone covered with ornaments, the gaps over which have been covered with slabs of plain red sandstone thus indicating that originally there were round trabeate domes at these two places. The central *miḥrāb* lies immediately to the west of the flat roof described above.

It has beeu walled up and is now used as a granary or store-house by the priest in charge of the Ukhā-mandir. Consequently it was impossible to examine the condition of the roof immediately over it but it is quite possible that traces of a third round trabeate dome may be found at this place

XIII.—Alwar State.

(2) *Alwar.*

156 In April 1918, Alwar was visited at the request of the Alwar Durbar. Sir Alexander Cunningham, the first Director-General of the Archaeological Survey of India, had explored Eastern Rajputana in 1882–83 when he visited the principal ancient monuments in Alwar City He mentions only two buildings of importance at Alwar, *viz.* the large Muhammadan tomb in the bazar under which the principal roads of the city cross each other. The other is the tomb of Fath Jang close to the railway station A third building apparently a tomb of the Pathan period was discovered during the year under review. This building stands at some distance from the railway station and is entirely deserted It is in four stories and is octagonal in shape. Originally it was surrounded on all sides by a covered verandah on all four stories which has collapsed up to the third story on the western face. The fourth story is smaller than the other three stories and the verandah surrounding it is also correspondingly small There is no trace of a dome over the fourth story The interior could not be inspected as it had been filled with dry fodder.

(3) *Seriska.*

157. At Seriska, in a valley between two parallel ranges of high hills there are several Samadhis or Cenotaphs of Hindu Sanyāsis One of these is revered as the tomb of Bhartrihari the founder of the sect of *Nātha Panthis.* His Highness the Mahārājā of Alwar takes great interest in this Samādhi and according to his orders the whole place has been thoroughly repaired and renovated There being some doubt about the authenticity of the tomb, this Department was requested by the Alwar Durbar to inspect it Most of these are small insignificant looking things about the date of which there cannot be any question. All of them are modern and none of them can be more than two or three centuries old The tomb which is reputed to contain the ashes of Bhartrihari had been entirely rebuilt at the time of inspection Consequently no data was obtainable which would furnish any clue about its date Rājaratna Munshi Jagmohan Lal who is in charge of the Historical Department of the Alwar State has obtained information that a bard in the Jaipur State possesses an account of the internments that took place at Seriska of the heads of the *Nāthapanthi* sect. According to this account every Guru or religious Head of this sect was called Bhartrihari as the heads of the *Śankara Mathas* of Puri, Śringeri, etc., are called Śankarāchāryas. We have another tomb of another Guru of this sect at Tejara in the same State which was visited by Cunningham in 1882–83. There is a Pathan tomb which has been built in later times on the ground on which the tomb of a Bhartrihari stood at one time and therefore this Pathan tomb is still called *Bhartrihari* or *Bhartari* The tomb of the Muhammadan saint Lāl Shāhbāz at Sehwan in Sindh is also called the tomb of Bhartrihari by Hindus The tomb at Seriska is still worshipped as the eternal light (*Ananta Jyōti*) of the *Nāthapanthis* is still kept burning in an underground room at Seriska. A similar light is kept burning in an underground chamber at Dudha Khedi in the Garoth District of the Indore State.

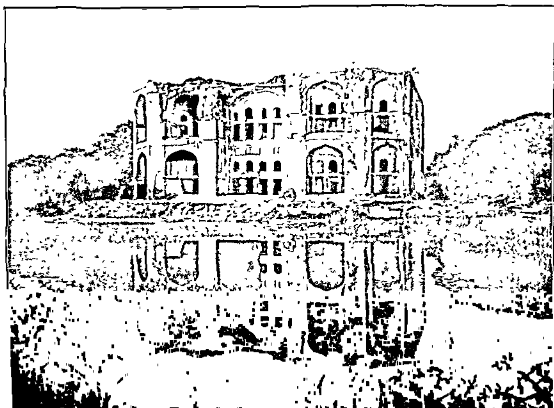
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Sanivara-vada—system of cisterns in N E corner, Poona

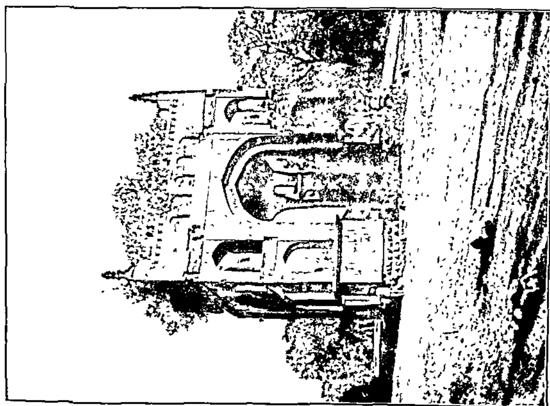
Sanivara-vada—Inner Garden, Western side, Poona.

Sanivara-vada—Giant fountain in inner garden, Poona.

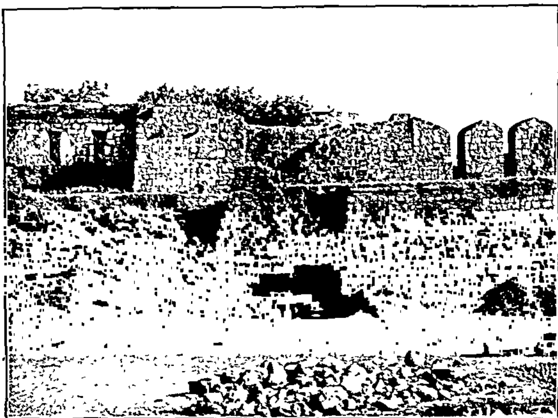
Gateway of Palace, Ahmednagar fort



Fariabagh—water palace, Ahmednagar



Town gate—Tisgaon



Temple under fort wall, Sholapur, before excavation

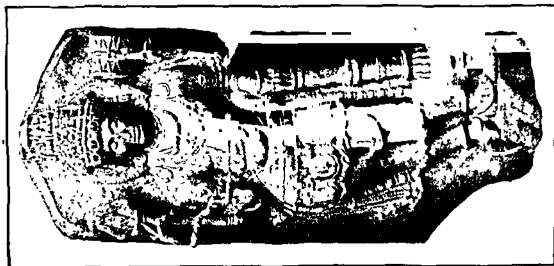


Image of attendant of Siva—found in excavation, Sholapur

Porch of temple under fort wall, Sholapur

General view of Temple, Sholapur.

PLATE VII

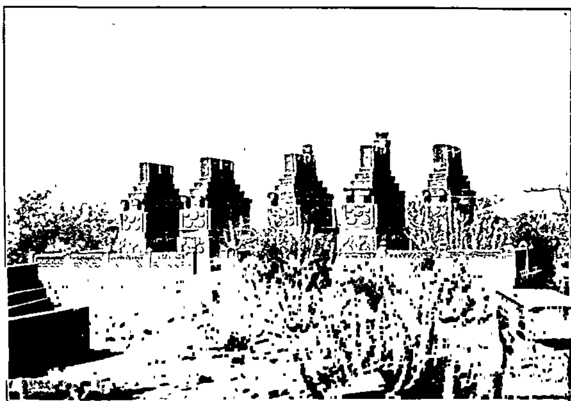
Temple of Siva at Dighi





Brackets in the dome of Mandapa, Dighi

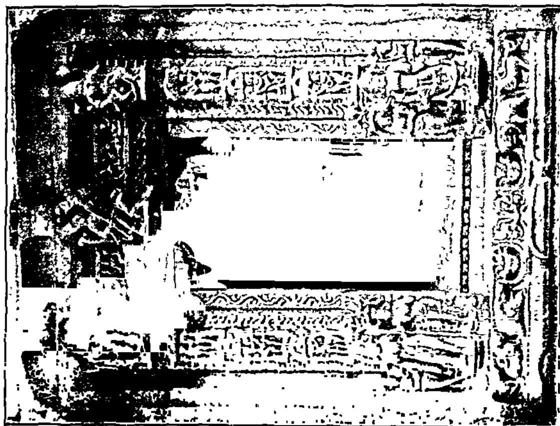
Ketpai Narayan Temple, Bhatkal

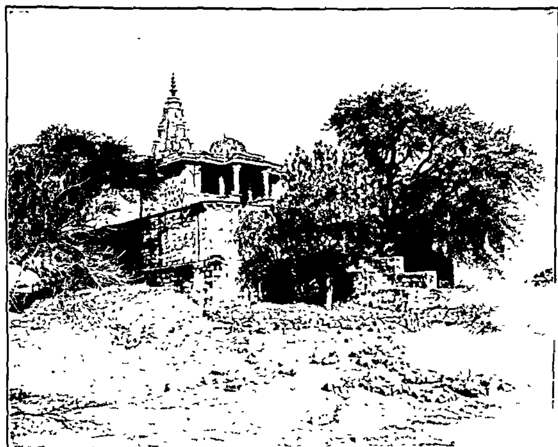


Chaukundi tombs, Landhi

Jain Temple No 1, Kethuli

Interior of Jain Temple No II, Kethu



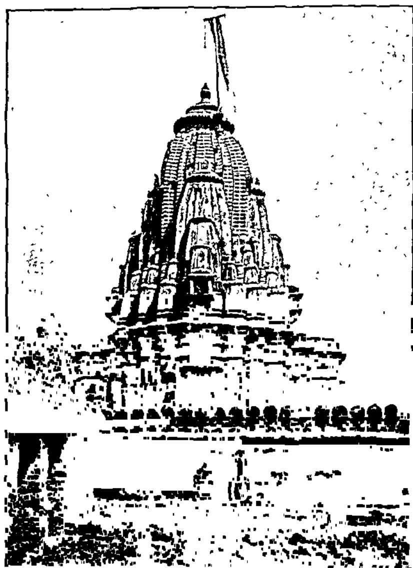


Temple of Chandika, Antri

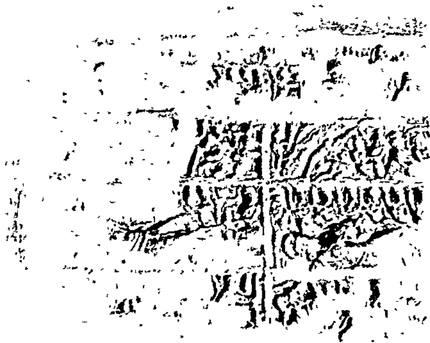
PLATE XIX.

Jain Temple, Mori

Door of Jain Temple, Mori.



Jain Temple, Kukdeswar



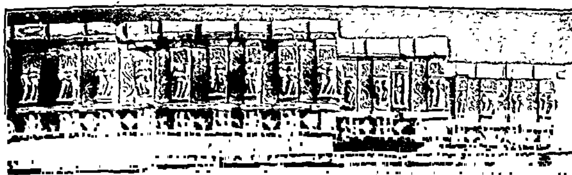
Temple of Vishnu, Kukdeswar

Image of Vishnu, Hinglajgadh

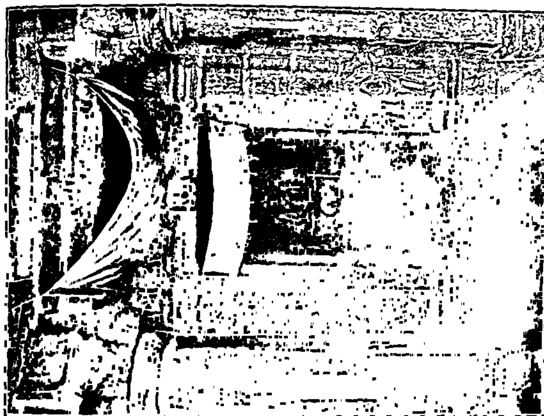
PLATE XXII

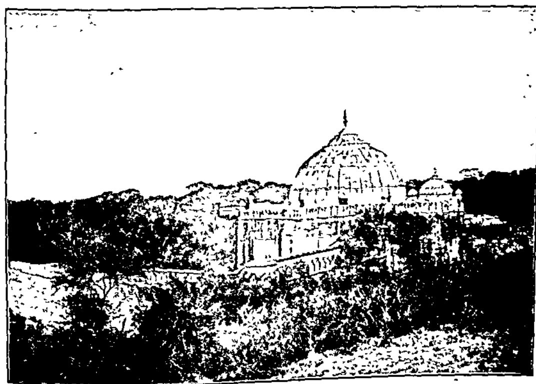
Temple of Siva—Dhundhera

Jain Colossus near Bhanpura



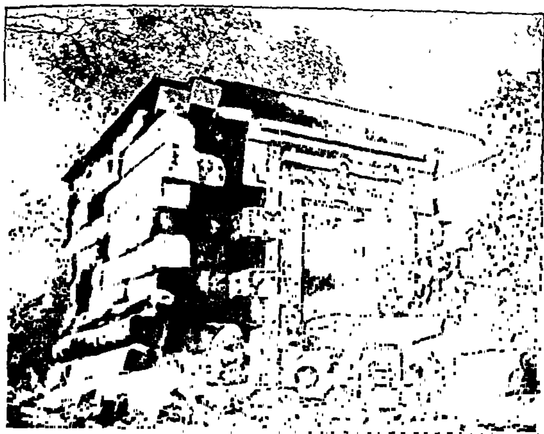
Dado of Jain temple No 1, Kethuli





Jain Temple—Vanedia

PLATE XXV



Gupta Temple—Bhumra

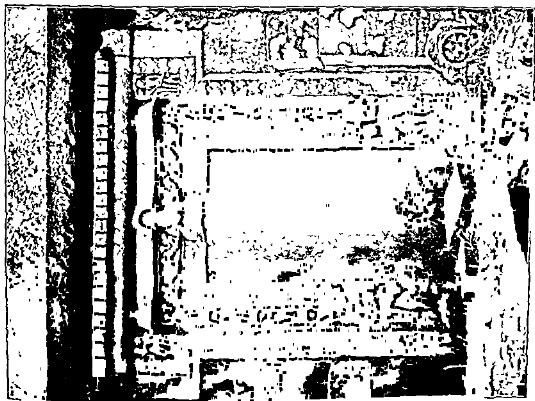
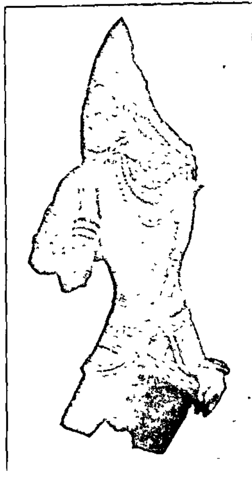


PLATE XXVI

Temple of Pataini Devi Mohar

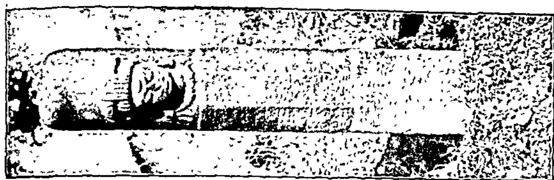




Temple of Siva, Sankargadh

Door of Temple of Siva, Sankargadh



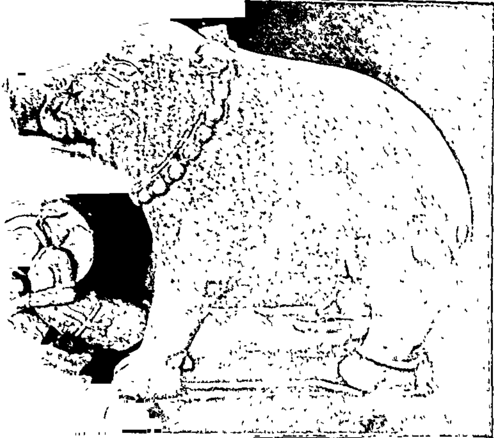


Eka-Mukha Linga, Sankargadh.

Haraparvati, Sankargadh



Chaitya panel, Sankargadh



Varaha Khoh

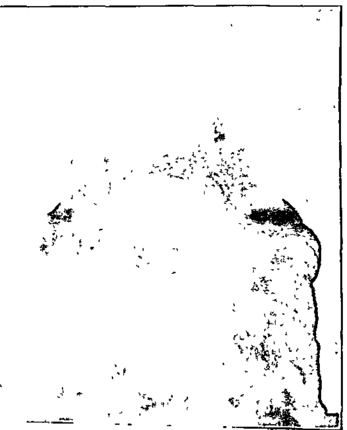


Ekamukha linga Naktiki talai, Khoh.



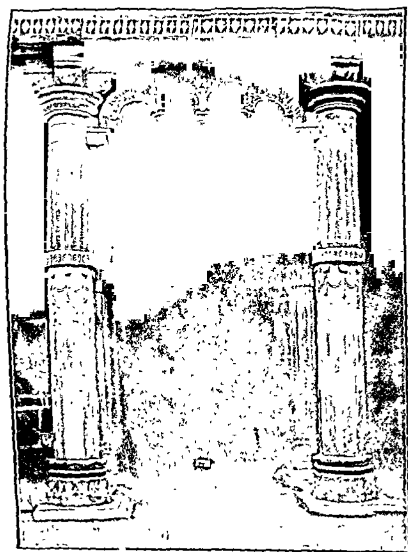
Gana — Mariya Khera-Khoh

Ruins at Nakti-ki-Talai—Khoh

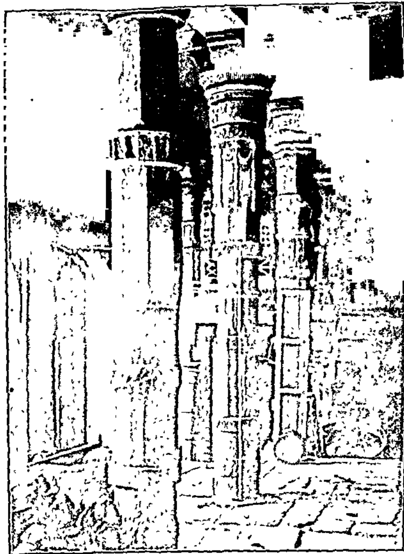

Front


Side


Back.



Torana in Usha Masjid, Bayana



Pillars in Usha Mandir, Bayana

Ceiling of Pradakshina patha

